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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, AUGUST 26, 1837. NO. 837.—VOL. XVI.—NO. 34.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

FURTHER REMINISCENCES.

No. 8. and last.

Fortune is sweet—Fortune is sour,
Fortune will laugh—Fortune will lour,
* * * * *
Fortune can give, Fortune can take,
Fortune can mar, Fortune can make,
* * * * *
Fortune sets up—Fortune pulls down,
Fortune soon loves, but hates as soon;
She is less constant than the moon,
She'll give a groat and take a crown.

ELLSWORTH.

One day in Feb. of 1836, when the hills and vallies were buried in deep snows—though the roads were broken out and well-beaten by the constant travel through the village East and West—I was taking my usual walk at mid-day, upon the main road to the Provinces. From the heart of the village the road enters a forest of some miles in extent whose solitariness is unrelieved by a single human dwelling. Having penetrated about a mile into its depth—my eye perceived in the distance a foot-traveller coming towards me. The place naturally led me to observe him as he approached. He was of middle size—dressed in a suit of worn black with gaiters and carried a wallet in his hand. His head was dropped, and as he drew near, I caught a low-breathed murmuring sound. He heard foot-steps, raised his head suddenly and started back a little, as if detected in something he would have concealed. He was a man apparently of some forty years of age—with large—dark—melancholy eyes like those ascribed to the poet Burns—and a complexion not much lighter than bronze. His aspect was wild and strange and excited suspicion in my mind that all was not right. My gait was somewhat hurried and I passed him with but a glance. My walk was soon terminated and I was on my return. As he was proceeding at a moderate pace I gained upon him every moment. The peculiar ring of steps upon beaten snow in keen frosty weather reached his ear. He turned with a nervous quickness and stepped from the trodden path into the deep snow to make way for me. This was unnecessary, as most of the road lay on his right, and seemed to me rather singular. Unwilling, by keeping a right line, to appear to encroach upon a privilege that justly belonged to him, or to presume upon a superiority which his extraordinary courtesy had seen fit to accord me—and I could not but make something of a deviation and acknowledge his claim to what law and reason allowed him. He bowed with much respect as I passed and methought I detected an expression of despondency and anguish in his face. I had not gone many paces ere conscience whispered—stay thy steps. An interest in humanity—common charity bids thee stop. I listened to the voice and resolved to wait until he should come up with me and venture a word with a view to ascertain the cause of his singular appearance. My advance was graciously received. The subject upon which his thoughts had been brooding, with no more than an indirect observation from myself—soon found its way to his lips. The following are the incidents of his story. He was not a native of this country—but had resided here many years. His employment was that of a broker in the city of N. York. By diligence and perseverance he had amassed some property. He had several children which he had left in care of friends, while his wife and himself went to Ireland to visit his poor and widowed mother in her declining years. Her he had not seen since he first came to this country in early life. As he now had the means he could not rest satisfied with himself until he repaid her maternal cares and sacrifices and placed her in circumstances in which her latter days might be serene and happy. All that filial tenderness could prompt, he had done, and with his wife embarked in the month of January to return. The vessel was bound to the Provinces and arrived on the coast during the severest weather of this eminently severe winter. The passengers and crew suffered beyond description. His own feet were frost-bitten and rendered all but useless for a long time. The vessel was so belabored that she would have been abandoned, had she not been their only hope. One morning ere they reached land—himself, wife and others were standing on the lower deck. The winds and waves tossed their frail bark in a fearful manner. A wave of uncommon magnitude struck her side. She gave a sudden lurch and behold! his loved partner struggles amid the angry billows. She sunk almost immediately—and never rose. Imagine the feelings of the wretched man. His distraction and agony words cannot pourtray. At length they reached Halifax—and before he was in a fit state to leave for N. Y. he had spent almost his last penny. Unable to defray the expense of stage conveyance he had started on foot and after walking many—many days—tortured at every step by swollen and blistered feet he had advanced no farther than this village on Union river. How he should get to N. Y. he said, he knew not. If he could only reach home—he should there feel himself independent of the charity of others. Of his children, yet unconscious of what had befallen them, he spoke with great affection and solicitude and could hardly control his feelings when he thought what sadness would cloud their brows, and wring their hearts when they should learn the story of their irreparable loss.

As we came in sight of the village—his eye rested upon a neat and simple church situated upon a high point of land which rises from the bank of the river. He turned to me and inquired what Christians worshipped there. I answered him—the Baptists. I observed he was much affected. In a moment or two he said with deep feeling, my poor wife was a pious woman. Never a better lived. She was a devoted member of a Baptist church. But she has gone from me forever now. Before he had finished his tale of thrilling sorrow the tears began to trickle down his way-worn cheeks. I besought him to command himself—not to yield to the rush of his feelings. He became more tranquil and said—I do not wish to murmur against Providence. I would believe that all is right—I try to be reconciled to the will of Heaven. But I cannot feel as I would. My calamity has quite overpowered and made a child of me. Again his tears flowed afresh. Seldom had I found it so difficult to control myself. As soon as I could, I rallied my strength and made another effort to check the tide of his sorrow—as full and deep as that from the heart of woman. The healing and celestial power of Christian faith came to my aid and was sufficient to close, at least for a time, the deep wound of his bleeding heart.

He begged of me no money—no assistance of any sort. But his simple and unvarnished tale had wrought so powerfully upon my heart that I could not dismiss him upon his long and lonely journey without something more than a 'God speed'—and, trifle though it was compared with his wants, I put into his hands all that my pocket contained. It was no merit—none but a brute could have done otherwise. A shower of benedictions followed—and the thrilling 'God bless you'—'God bless you' leaping from the depths of his soul, will never cease to ring in my ears. Poor man! poor man! Thou hast my sincerest pity. If thou hast reached home in safety (which is my ardent hope). God temper the wind to thee hereafter and, as thou goest through life, grant thee many bright and happy days with thy motherless children.

S. A. D.

MAMMON.—The London Christian Watchman says, that at the anniversary meeting of the Wesleyan Missionary Society, London, May 1st, in a speech by Rev. James Sherman, the following anecdote was related, touching the effects of this able work:

At a watering place not very distant, an officer went into a bookseller's shop, and asked if he had got any thing new? The bookseller said—

'Why, no—nothing particularly new, though there is a book come out, but one which you won't like to read.'

He said, 'What is it?'

The bookseller said, 'It's Mammon.'

The officer observed, 'Why, that's a queer title—I should like to know what it is—send it to me, and as I have not much to do, I will read it.'

The book was sent, and, by the grace of God, 'Mammon' worked on the officer's heart; and as the first fruits of that working, he came to the Tract Society, and laid down on the breakfast-table, £800 for the good of the cause.

FOR THE REGISTER AND OBSERVER.

THE BIBLE, A COMPILATION:—DIFFERENT KINDS OF INSPIRATION:—THAT OF INSTRUCTION AND ENDOWMENT.

It was more than fifteen hundred years from the time of the writing of the Pentateuch to that of the Revelation. During this long interval of time, the numerous other portions of the Bible were produced. Each book, with some exceptions, was a separate work; a volume by itself until many years after the publication of the last. The Old Testament seems to contain all the Jewish literature that was extant, surviving the period of compilation. The book of Joshua, the book of the wars of the Lord, that of Gad, that of Nathan, and doubtless many others, had perished, or they would probably, have now been component parts of our sacred Scriptures.

The evidences of the genuineness and Divine authority of each of the original works are *distinct* and *individual*. The absence of them in one book would not prove, or constitute, the same fact in regard to others. If, for instance, the book of Genesis should be found unauthentic and uninspired, the following books of the Pentateuch would still remain unmarred, and might, nevertheless, be the work of inspiration. Likewise, if the book of Joshua be proved an inspired document, it will not, of course, and necessarily, follow that the books of Judges and Ruth possess the same character. It has been a mistake to imagine that the validity of *the entire Bible* can be either substantiated or undermined, by the same identical facts and considerations, that the whole must stand or fall together. Each separate work stands on its own separate base; has its own evidences; and has before it its own course and destiny.

It is reasonable to believe that every man, called of God and instructed to write in His name, would plainly declare that fact. It would be fitting and requisite that he should do it. Moses did it; and the prophets did it. Those writers, therefore, who have *not* done it, cannot reasonably be regarded as being the subjects of of inspiration *in the same sense and measure.* What they have written may be *true*, both in point of fact and of doctrine; it cannot, however, be justly admitted they are *inspired*, in the best signification of that term.

The expressions and speeches of persons uninspired, recorded in the pages of the Bible, cannot rationally be accounted the product of inspiration, and of themselves, they possess no more authority, than if recorded only in Josephus, or some other book. The speech of Joab, 2 Samuel, xix. v. vi. vii. was not, we may believe, a work of inspiration; nor that of Barzillai, do. 34, 5, 6, 7, nor that of Gamaliel, Acts v. 35, 6, 7, 8, 9,—for we have no evidence that those men were specially instructed of God.

Inspiration has been separated into four grades or distinctions. 1, The inspiration of *dictation*; 2, That of *vision*; 3, That of *suggestion*; 4, That of *superintendence*. Of the first description are those parts of Scripture which were divinely indited and spoken; so that the writer was but an amanuensis, recording what was dictated to his ear. Of the second description are those passages of the prophets which relate the representations made to them, when they were in a state of sleep or exstacy. But of the inspiration of *suggestion* and of *superintendence*, distinct from that of dictation and vision, the Scriptures seem to be silent and unacquainted. No writer asserts it, either for himself or for others. We are destitute of evidence to support the theory. It is, we think, an assumption, unsustained by any plausible proof.

The theory was, obviously, invented to fill up the space which seemed to be unsupplied either by the inspiration of dictation or of vision. The reason, however, is totally insufficient. The apparent lack of some certain thing is no proof that another certain thing is there. The proof must be of a positive and adequate description.

Now does some one object, and complain, that we have deprived him of more than half of his Bible? that it is wanton and wicked; robbery and treason; the work of infidelity and scepticism?

But what just cause for this allegation? Our inquiry is for the real character of the Bible; what it is; not what we may think it ought to be.

The Bible is what God has caused it to be. It contains just as much of divine revelation as it has been His pleasure to make. Our work and duty are to ascertain the true character of the Scriptures, and then thankfully to improve the privilege we enjoy. It becomes not us to prescribe *how much*, or *what description*, of inspiration, the great God must, or should, impart to mankind.

But there is, we conceive, yet another kind of inspiration, which may be styled, *that of endowment and instruction.* A person may become inspired, in *the most important sense and degree, by being endowed and instructed.* Moses, having been instructed of God, as he was in Exodus, Leviticus and Numbers, became capable of writing the book of Deuteronomy, without the inspiration of dictation, or any inspiration, except that which resulted from the previous communications of God.

And the twelve apostles, having been long instructed of Jesus, became, by this means, furnished for the work of preaching the true doctrine of their divine Master's kingdom. The illapse of the Holy Ghost upon them, on the day of Pentecost, rendered their competency for it more perfect. It was only on very unfrequent occasions that the spirit of God either dictated to them, or shed upon them the cloudy light of visions and dreams. And they seem to have been ignorant of what, in modern times, have been called *divine suggestion and superintendence.* Their inspiration was the result of instruction. Of this character, evidently, is the inspiration of the apostolical epistles, and the Gospels of Matthew and John. The works, just mentioned, were not indicated to the authors of them, by divine dictation, nor by supernatural vision. Nevertheless, they had an inspiration. For they had been 'illuminated.' And by means of this illumination, the spirit of their Father was in them, teaching them, and giving to them what they should say and what they should do.

The inspiration of our Lord Jesus Christ, himself, was, obviously that of *endowment.* This consisted in his being 'anointed with the Holy Ghost, and with power;' having the spirit dwelling in him, beyond measure;' even the fullness of the Godhead.' The Father did not dictate to the Son, as he did to Moses; nor open upon him visions, as he did upon the prophets. It was unnecessary. *His incomparable endowments*, furnished him amply for his work. And the apostles were, also, divinely *endowed*, though not equally with their master. And this endowment constituted an important and efficient kind of inspiration. It gave them a competency for the great work assigned them to do.

The Evangelists, Mark and Luke, not being apostles, of course, did not possess apostolical endowments. Yet they had received apostolical instructions, and by this means were qualified to write the history of our Savior's ministry and death. To them, therefore, may be assigned the inspiration of instruction. Neither of them make pretention to any higher qualification. Mark says not a word of himself; and Luke signifies that he had taken much pains to obtain the requisite information. And this he would not have mentioned, if he had depended upon direct, supernatural inspiration. We wrong no author when we accord to him all that he asks or claims. The author of the book of Genesis pretends not to have had any *dictation* or *vision* from God; nor does he give any intimation of divine *suggestion* or *superintendence.* Neither do the writers of the historical books of the Old Testament. A man can write a true account of what he has witnessed or learned without direct supernatural aid; and *God does no superfluous work.* Solomon was a subject of extraordinary endowment from Heaven, and he needed no other inspiration to write his Song of Songs, the book of Proverbs, and the Ecclesiastes.

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Do you say, it is a thankless work to depreciate the Scriptures? Nothing is injuriously depreciated by endeavoring to fix upon it, its true description. It is a safe maxim that *truth is safer than error.* Nothing, in the end, and on the whole, is gained by false judgment; by exaggerated estimation. Of whatever divine attributes the Scriptures are invested, it can be reasonably proved; and what cannot be proved, they neither have, nor need. To pronounce differently from this, is no other than human presumption prescribing to the wisdom of God.

Hampton-Falls. S. F.

RABBINICAL COMMENTARY.—Hurwitz in his 'Hebrew Tales,' cites Rabbi Jose as remarking on Deut. xxviii. 29,—*Thou shalt grope at noonday, as the blind gropeth in the dark*;—'All my days did I feel pain at not being able to explain this verse. For what difference can it be to the blind man, whether he walketh in the light or in the dark? And yet the sacred penman would not put down a word unnecessarily. What then does it mean?' This the Rabbi did not know, and it gave him pain; 'till one night,' continues the sage, 'as I was walking in the road, I met a blind man, with a lighted torch in his hand. 'Son,' said I, 'why dost thou carry that torch? Thou canst not see its light!' 'Friend,' replied the unfortunate man, 'true it is, I cannot see it, but others can: as long as I carry this lighted torch in my hand, the sons of men see me, take compassion on me, apprize me of danger, and save me from pitfalls, thorns and briers.' The Rabbi was then satisfied that the apparently superfluous word was meant to depict the greatness of the calamities that were to befall the Jewish nation. Its unfortunate members were not only to grope about like the blind, but like the blind in the darkness—without a ray of light to exhibit their distress, and without a pitying eye to take compassion on them.

ON THE COLLECTOR OF THE TEXTS FOR HANDEL'S MESSIAH.

My dear Sir,—'Præcentor's inquiry respecting the compiler of the words of Handl's Messiah, is interesting, and not altogether unimportant.

1. It is universally admitted that Dr Morell furnished Handel with the words of *many* of his oratorios; but it is clear that he did not furnish words for *all*. The notoriety, however, of his being Handel's chief resource for words, naturally induced individuals to attribute to him any set of words which they could not certainly attribute to any one else. Hence the vague assertion in Chalmers's Dictionary, that 'he compiled the words for Handel's oratorios;' as though he had compiled them in every instance. Hence, also, the probability that Mr Tillard's father referred the compilation of the Messiah to Dr M. merely from general rumor, and not from special information.

2. 'Præcentor' is very properly of opinion that the admirable compilation of Scripture texts in the Messiah argues a great degree of spiritual discernment in the compiler. If this argument be correct, the probability of Dr Morell being the compiler is not very great; for, though he was a great philologist, yet, judging from his 'Poems on Divine Subjects' and his 'Annals of the Life of Christ,' the Christian Observer would not consider him a man of spiritual discernment.

3. For which of Handel's oratorios Dr Morell contributed the words, no writer, as far as I know, has ever stated; but it is commonly believed that they are those which Handel composed after his notable visit to Ireland, and which, consequently, are of a later date than the Messiah. All these later oratorios are written in a metrical and dramatic form. That they are the production of Dr Morell is very likely, from what is known of his attachment to classical poetry, and to the Greek drama especially. But, upon examination, few traces of a spiritual mind will be discovered in them. Some of them, as to their subjects, are derived from Heathen mythology (e. g. Hercules, Semele, &c.); others from the Apocrypha (Susannah, Judas, Maccabæus); and those which are taken from holy Scripture retain very little of a holy character (e. g. Samson, Jephtha, Joseph, Solomon, &c. &c.). Now it is evident that in these compositions spiritual thoughts are rarely allowed to breathe. The introduction of such sentiments as the compiler of the Messiah would be mainly anxious to introduce, seems altogether foreign to the writer's taste. Some expressions are incompatible with sound doctrine; and others are not remarkably delicate; while amatory effusions, fit only for an opera, meet the ear at every turn. What I mean you now to infer, is either too plain or too painful to require statement.

4. Who, then, you will ask, was the compiler of Handel's Messiah? In all probability he was the Mr Jennens to whom your anonymous correspondent refers. He tells you what he has heard from a venerated uncle,—'that the selection was made by a Mr Jennens, a gentleman of Shropshire; and that the metrical parts were contributed by Dr Morell.' Now Mr Jennens, as we shall presently see, was of *Leicestershire*; and there are *no* metrical parts in the Messiah. But the hearsay of your correspondent, when relieved of its principal mistake, becomes a valuable auxiliary to my hypothesis. What his venerated nucle,' may be fairly presumed to have meant, is this,—that the words of the Messiah were selected by Mr Jennens, and the metrical parts of Handel's later oratorios were supplied by Dr Morell. In confirmation of this report, I beg to adduce the testimony of a very competent witness, Mr W. Gardiner, the well-known author of 'The Music of Nature.' In page 515 of that work, speaking of the words of Scripture in the Messiah, he says, 'These words were prepared by Mr Jennings, of Leicestershire, the patron of Handel; and in Gopsal Hall, the seat of Earl Howe, they were set to music by this immortal composer.' As Mr Gardiner is himself of Leicester, and a most indefatigable collector of musical facts, his testimony, if not decisive, is at least important.

5. As a sequel to these remarks it may be worth noticing, that Handel was himself no mean judge of what constitutes a good selection of Scripture texts. When some words were sent to him by certain members of the Episcopal Bench, to be set to music as a Coronation Anthem for George II., he was not a little offended, as he thought it implied an ignorance on his part of the holy Scriptures. 'I have,' said he, 'read my Bible very well, and shall choose for myself.' His own selection of words, 'My heart is inditing a good matter,' &c., was very judicious; and the music of that anthem is some of his best. Handel throughout life was a man of blameless morals; and towards the close of his days manifested, as his biographer states, a deep sense of true religion. He was a Lutheran by education, but never declined a general conformity to the Church of England. In conversation he frequently declared the pleasure he felt in setting the Scriptures to music, and the edification which he especially derived from the contemplation of the Psalms. It is said that a friend happened to call on him when composing the Messiah, and found him in the act of setting to music those words of Isaiah, 'He was despised and rejected of men;' but so overwhelmed was he at the touching and pathetic character of them, that he wept profusely, and even sobbed aloud. The very style of that admirable composition is sufficient to render the anecdote credible, while we may hope that the feelings of the great composer were not merely sentimental. Dr Warren, who attended him in his last sickness, states that he was perfectly sensible of his approaching dissolution; and that, having always been impressed with a profound reverence for the doctrines and duties of the Christian religion, he had most seriously and devoutly wished, for several days before his death, that he might breathe his last (as he actually did) on Good Friday, 'in hopes (he said) of meeting his good God, his sweet Lord and Saviour, on the day of his resurrection;' meaning, the third day, or Easter Sunday following.

I am, &c

W. H. HAVERGAL.

Astley Rectory, Worcestershire.

To save trouble to such of your readers as are interested in the inquiry by whom the selection of the words for Handel's Messiah was made (and indeed every thing relating to this wonderful composition will be interesting to many persons,) you may, if you please, refer them to the third volume of Nichols's Literary Anecdotes, page 121; where there is a long note (appended to the mention of one of the publications from Bowyer's press in 1772,) respecting Charles Jennens, Esq., of Gopsal, in Leicestershire. In Crosse's 'Account of the Yorkshire Musical Festival in 1823,' p. 278, there is a note, giving some of the particulars in Nichols, and referring as above, for a 'full and curious account of the worthy but singular person by whom this admirable selection of Scripture texts appears to have been really made.' It has been the practice at some (possibly all) of the Cathedral Festivals, as at the Ancient Concerts in London, and in other instances, to insert in the books of performance of the Messiah, at the end of every passage, a reference to the Scripture text. The selection of words itself is a Divine compendium, worthy of study. Whatever may be said of Musical Festivals, it is gratifying to observe the general estimation in which this oratorio is held; for almost, if not in all, festivals, the Messiah attracts the largest audiences.

Dr Morell wrote several of the metrical oratorios of Handel; two or three of them were written by Mr Samuel Humphrey. Sampson is partly from Milton, with alterations and additions, said to have been made by Mr Newburgh Hamilton.

L. M.

In corroboration of the testimony of those of your correspondents who state that it was Mr Jennens of Gopsal that compiled the texts for Handel's Messiah, permit me to add the assertion of two friends, who have now joined the chorus of the redeemed, 'Worthy is the Lamb,' &c. One of these was the late Rev. C. I. Latrobe, who had seen a letter from Handel to Jennens, in which he says, 'I have begun to compose *your* Messiah,' &c. &c. The other was the late Thomas Park, Esq., of Hamstead. I quite concur in Præcentor's expression of feeling on hearing the sublime music in this master piece of Handel, and admire with him also the knowledge of Scripture, and the judgment, with which the selection is made. It appears to me improbable, on this view of the subject, that any second person could have been concerned, not only from the uniform excellence of the selection, but from the arrangement of the three parts; the first containing the Prophecies; the second the Accomplishment, in the Savior's sufferings; and the third the Triumph. It seems to be the effort of one expansive mind.

I am informed that the late Chamberlain of London, R. Clark, Esq., who lived in Handel's day, had a copy of his letter to Jennens, which is probably in the possession of some one of his family or friends.

W. SUTTABY.

*** Such a letter as is referred to by Mr Suttaby is, we believe, in the possession of Lord Howe. Mr Jennens was a man of great piety and benevolence, and a Nonjuror.—*London Christian Observer.*

SCRAPS FROM THE GERMAN OF JEAN PAUL.

Submission.—Men live under a double necessity, the daily and the occasional one. The first is, for instance, that no fruits grow in winter—that we have no wings, and cannot take a trip to the moon when we want to: the occasional is, that it is sometimes too muddy to walk with comfort—and that our corns are so painful we cannot walk at all. The first we seldom or never regard; the other fills us often with complaints. But the one is just as great a restraint as the other, and it is as foolish to complain of a stroke of palsy as it is of not having wings. Every thing that is past is a matter of such stern necessity, that in the eyes of a superior being it must sound equally absurd when a druggist mourns that his shop has been burned down, as if he should regret that he could not botanize the moon, though the plants of that country undoubtedly would furnish much that would be valuable in medicine.

Grief.—The first thing to be conquered in grief, is the pleasure we feel in indulging it. There is but one pardonable sorrow, that for the departed. This pleasing grief is but a variety of comfort: the sighs we heave are but a mournful mode of loving them.—We shed tears when we think of their departure, and we do so, too, when we think on re-union with them, and our tears at both times are not very different.

Men of Letters.—The liveliest copy of Orpheus's descent into hell, is when a gleam of inspiration breaks upon a man of genius when surrounded with trouble. At the sound of the lyre, all his pains are at an end; the hot tear leaves the sparkling eye; the snakes of the furies are quiet; Ixion's wheel discourses music, and Sisyphus rests upon his stone, and pauses to listen.

Fame—How many tears, how much blood have been shed to nourish the tree of freedom, of knowledge, or of life eternal, and forgotten. The greatest and most heroic actions are done at home, and the spirit of the world will surely read our annals with a more indulgent eye than the historian, who can scarcely seize upon one in a thousand of our good and great deeds. —*Mirror.*

ACTION.—I have often had occasion to observe, that a warm blundering man does more for the world than a frigid wise man. A man who gets into a habit of inquiring about properties and expediences, and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on action, that every thing seems to say loudly to every man, 'Do something'—'do it,'—'do it.'—*Cecil.*

From the Unitarian Magazine and Chronicle.

SKETCHES OF ENGLISH UNITARIAN HISTORY. No. 10.

'It is a remark which I have frequently heard,' says Mr Lindsey, 'from some distinguished characters for learning and judgment among the Dissenters, that if the more enlightened sort of these ministers [he had been speaking of those who were present in 1719 at the assembly at Salters' Hall],—if it may be allowed so to term those of them who were known Unitarians,—the Hunts, the Smyths, the Lowmans, the Lardners, &c., had gone forwards after this with Christian prudence, yet openly and boldly holding out to view, to their respective congregations, the grand cause of their particular disapprobation of the worship of the Church of England, which had given no disturbance to their dissenting forefathers; namely, that they could not join in prayers when the person of the Almighty Father of all was not considered as God alone, but two other persons joined with him as equal to him, and worshipped: and had they occasionally, in their private instructions from the scriptures, explained and recommended this, with all earnestness, in the light in which it appeared to them, to young persons as the foundation of all true religion; and shown how inconsistent and contrary it was to every right principle for Unitarians customarily to join in Trinitarian worship: such a conduct, uniformly pursued, it was observed, would, most probably, have prevented the falling off and diminution of the congregations of the *rational* Dissenters, (as the less orthodox have been wont to be called,) which has been so remarkable of late years. For we have seen, and we frequently see, the upper and more opulent part of their hearers sliding back again with their families into the Established Church, as if ashamed of what their ancestors had done in leaving it, and seeking to hide the memory of it, whilst the lower and more serious sort withdraw and associate with the Independents and Calvinists, overawed with those anathemas, with which their sermons are most commonly filled, against all persons that do not hold Christ to be the most High God; and not sufficiently instructed to see the weakness and presumption of making the favor of God depend upon opinions of any kind concerning God or Christ, or, indeed, upon anything but our sincerity in searching out and doing the will of God, when discovered by us.

'Had these persons, who so lightly desert the Christian society to which they belong, been well informed of the truth and importance of the doctrine of the Divine unity, they would have been alarmed at the very thought of uniting themselves with the worshippers of any other person, as God, but the Almighty Father and Creator of all things; and would have been no less afraid of putting their children upon doing what in themselves they should have held to have been idolatrous: but, from their earliest years, they would have accustomed them to pray to the heavenly Father alone, informing them that they were not to offer up their devotions to Christ, or to any other person, because there was no other person who was God, or who could hear their prayers; and as they grew up, and became capable of comprehending the reasons for it, they would have shown them how the whole matter lay in the scriptures.

'For, if there be anything which is the duty of parents, it is surely such to teach a child, in the best manner they are able, who is the God that made him, and to whom it is that he is to offer up his prayers and acknowledgments for everything he enjoys and stands in need of; whether to more persons than one, or to one person only; to give all the light and assistance they possibly can on a point which the sacred writings make of such vast consequence, and to guard and secure their families as much as may be, by precept and example, against the errors and false worship of those among whom they live.

'The fear of causing children to be regarded as precise, singular, and unfashionable, and of taking them out of the society of persons of a certain rank, (generally in this respect the most ignorant and ill-taught of all others) who are apt to look upon Dissenters in a low light, and of depriving them of those emoluments and preferments which are not to be enjoyed without a conformity to the state religion, can never have any effect upon Unitarian parents, who are truly pious, to prevent their inculcating upon their offspring that they were on no account, as it would be sinful in them who knew better, to frequent the religious assemblies of Christians, when any other person was worshipped or invoked as God but the Father. For what are all the things of this world, that you can bequeath to those that come after you, compared to the knowledge of the true God? Rational and just sentiments here might be likely to inspire youth with an inward principle of regard to God; might be instrumental in saving them from vice, and the temptations of the world, and guard them against the contagion of profane irreligious company, the mixing with which cannot always be avoided; and thus secure them from actually renouncing Christianity itself: advantages of infinitely more value to them than the riches of ten thousand worlds.

'And so desirable and welcome is the discovery of truth to the mind in the morning of life, especially of what relates to the Great Author of being, and our duty to him, that the first

disclosure of the knowledge of the strict unity of the First Cause and benevolent Parent of all things would be received with transports of joy, and could not fail of making lasting and indelible impressions; especially when your child was led at the same time to behold the darkness and polytheism in which the whole Christian world has lain involved for so many ages, and is still involved, and made sensible of the divine goodness to him, in opening his eyes, and delivering him out of a state of such gloomy confusion, in respect of the great object of divine worship and prayer. For to their opening, unprejudiced understandings, so just, so well-founded, so natural and plain, might the sole worship and adoration of the Father of all things be made to appear, that they would wonder how men who had the Bible before them for their direction could turn aside to the worship of any other. For they would easily be made to behold at one glance, that from the beginning of the world, to the coming of Christ, there was no other person an object of divine worship but Jehovah, the Maker of Heaven and Earth, the God of Israel, that was ever thought of, or at all known to the Patriarchs or Prophets, or worshipped by the Israelites, unless when they sank into idolatry, and adopted the false gods, of the neighboring nations. And assuredly our Savior Christ never made mention of any other God but Jehovah, the Supreme Father and Sovereign Lord of all things; nor ever proposed any other person as an object of worship; or directed his own worship and prayers to any other.

'Those are much to be pitied, and great allowance should be made for them, who, having been born and living under great civil establishments of religion, and growing to see the wrongness of them in many respects, especially in the worship carried on in them not being uniformly and constantly directed to its true object, are unhappy in their situations, but so entangled by their worldly circumstances and connexions as not to be able to withdraw themselves from it without bringing others with them into difficulties and distresses, though a firm trust in God, in well-doing, would remove every obstacle out of their way.

'But that Unitarians, Dissenters, already out of the Church established, that they who have the blessing of being free from all such servitude and subjection to human authority in things of God, should voluntarily put themselves under the yoke again, now so much harder than that under which their forefathers groaned, but which, however, their honest minds were not able to bear, is not, to say the least, a thing easily to be accounted for, or to reconcile with any just and right way of thinking. By going over to a Church which they, as Unitarians, are persuaded is very corrupt in the grand point of the object of worship, they take the ready way to obstruct and prevent all reformation: for wherefore complain, or desire anything amiss to be rectified, when it is no more than you can conform to without scruple or uneasiness?

'What language would Mr Whiston have used concerning such Dissenters, who did not refrain from saying, with his wonted bluntness and honesty, 'It is certainly much more necessary for private persons in the Established Church to separate from it, on account of these points of moment, (viz., its Athanasian doctrine and worship, &c.,) than it was for very many of those Dissenters of old to separate from the Church of England about (*precomposed*) forms of prayer, or surplices, or the cross in baptism?'

For the Register and Observer.

SUNDAY SCHOOLS NO 6.

Mr Editor,—In a recent number of your paper there was an interesting communication with the above caption. There were some passages in the first portion of it hard to be understood, drawn probably from the writer's own consciousness, and of course the allusions were not sufficiently general to come within the reach of a common understanding. It may be that the allusions however were such that the talented writer requires to be admonished, 'Judge not, that ye be not, judged.' 'For with what measure you mete it shall be measuerd to you again.' 'First cast the beam out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye.' But however this may be, the general object of the article was one of unquestionable importance. A high standard for the Sunday School teacher cannot be too much insisted upon. It is one upon which depends in a great measure the success of these institutions. The teacher of an immortal soul must have his aim set high. He that would unfold the angel properties of a human being, must himself feel that he has the powers of an angelic nature wrapped up in his own bosom, which needs constant pruning that its flight may be upward and onward to the mark of its high calling in Jesus Christ our Lord. Whatever may be the point at which he begins, he must feel that there is always something to be further learned, and something more to be attained. As every new acquisition gives additional power, so every new power imposes additional responsibility; and if he realizes this, there will be no vacuity, no idleness, no faltering, no failing by the way. If the mark which is set before him is seemingly beyond his reach, he will not say it was placed there by a human teacher and therefore fallible, but by Him 'who spoke as one having authority.' The teacher must look to Him, and then the assurance will come over him that it is not beyond his reach, or if so, that aiming and striving for it although never attained, will be acceptable in the sight of his Lord and master. It is not sufficient however that the standard be high. The teacher is not permitted to say, the Superintendent or the Pastor has done his duty in placing the standard before me, and straightway forget what manner of person he ought to be. He must not on the next Sabbath go to his class with the same self-complacency, as before, without an additional sanctified thought or more holy purpose engendered in his heart. In his exercise he must not exhibit a desire to *please* rather than to *upend*. He must not show a more acute observation of children's conversation and remark than of their deficiency in Christian morality. He must not excite the laugh, when he should touch the heart. He must not in his week-day avocations, when the eye of his pupils may be upon him, discover a lightness of behavior, and a love of places and of scenes incompatible with the lesson of the Sabbath day. In seasons of recreation he must beware of the forbidden game and the rapid drive, which his young charge may observe with a curious eye to be remembered when his teacher warns him again of Pleasure's syren song. He must not teach the child to keep the Sabbath day holy, and break it in his own person by an absence from his class, although to worship in a temple not made with hands, the temple of the open air, verdant landscape, and the blue arch of heaven. In fine, the teacher must not only insist that the standard be high, but he must exemplify in his own person the highest standard which may be attained. He must be consistent. If he teaches benevolence—he must himself be benevolent. If he teaches charity and candor—he must avoid censoriousness. If he teaches humility—let him not sit in judgment upon others. If he is old let him be prudent and wise. If he is young—modesty will become him well. If he is a teacher—let him not be too wise to learn. Let him remember that the standard is one thing, and the attainment of it quite another. If he insists therefore with his class that they must love Jesus, let him exemplify that love in accordance with the Master's rule, 'If ye love me *keep* my commandment.'

The writer referred to makes a judicious distinction, not enough kept in view, between the qualifications required of a teacher before admission to the privileges of a Sunday school, and the standard for which he should aim after his admission. The Sunday School accomplishes two great purposes. It asks for good men to become teachers, and it makes them good when they have become so; and these in their turn, 'train up the young in the way they should go, so that when they are old they will not depart from it.' BENEVOLUS.

CONSISTENCY.—The Egyptians chose among all fruits the *peach*, to offer to their gods, because the fruit is like a man's heart, the leaf like his tongue; the heart and tongue should go together.—*Rd. Steel.*

FOR THE REGISTER AND OBSERVER.

THOUGHTS ON FUTURE EXISTENCE AND RETRIBUTION.

Of the many questions which are entitled to the serious attention of mankind there are few so deeply interesting as those which relate to our future existence and retribution. At every period of our rational existence in the present world the questions relating to a future state are entitled to occupy our serious thoughts and careful inquiry; but especially so in advanced age when the symptoms of speedy dissolution are daily admonishing us that the hour of departure from the present state is at hand. By some writers the light of nature has been supposed to have much to say in favor of the immortality of the soul. It has even been supposed that the soul is by its very nature indestructible, and of course immortal. But the truth of this hypothesis may justly be questioned. For the soul as well as the body is dependent on its Maker for continued existence; and that which is thus dependent could easily be destroyed by a mere discontinuance of all agency for its support. The light of nature may indeed suggest some things in favor of future existence and immortality; and something in the Old Testament may be added to the suggestions of the light of nature; still I believe it to be a truth that the Savior Jesus Christ 'brought life and immortality to light through the gospel.' Little was known on this important subject prior to the ministry of Christ, compared with the light revealed by him, and confirmed by his death and resurrection.

To men of intelligence and reflection the following queries must appear interesting—Are mankind to exist in a future state after they shall have left this world by death? If they are to exist, what is to be their condition? Is there any thing which men do or can do in the present state which will have an influence on their future destiny. To the New Testament we are indebted for nearly all the light we have relating to these questions. Perhaps there is no one text which affords more direct information relating to all the questions than the following—'For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' 2 Cor. v. 10.

From this text it is very clear that in the opinion of Paul we must all exist in a future state, that, in that state we must appear before the judgment seat of Christ, and that we are to be judged and rewarded with good or evil according to what we shall have done in the body, whether it be good or bad. We might produce many other texts to corroborate these several ideas or propositions. Few doctrines are more frequently stated in the scriptures than this, that men shall be rewarded *according to their works*, or any man shall be rewarded *according to his works*. Although this phraseology seems to be remarkably clear and definite, it is found capable of different interpretations, as though it were very ambiguous. Nor is it so easy as some may imagine to ascertain in all respects the meaning that was intended. Those who are now good people have been sinners, and this they freely acknowledge. How then can one of these good men be rewarded, according to that he hath done but by suffering according to his offences, and enjoying happiness according to his obedience or good works? But if they are to suffer according to the desert of their evil deeds, how can they be made happy according to their good deeds?

There seems to be a difficulty in the case, and different persons will doubtless adopt different interpreations.

One interpretation may be this; the gospel proposes and promises pardon to the penitent. To those sinners therefore who reform while in the body the promise of pardon is fulfilled, and of course the punishment which their offences deferred is remitted, and they are rewarded according to their good works of reformation. Their happiness may not be of the same extent that it would have been had they never sinned, but according to the degree of holiness which as reformed sinners they attained while in the body. In this way their reward may be truly said to be according to their works; for good or happiness is enjoyed according to the good or obedience that has been performed. It has however been a prevalent opinion with many that Christians are rewarded according to the righteousness of Christ, this being imputed to them or set to their account; but we have no such explanation in the Bible, nor can I see how such a mode of proceeding could reasonably be denominated rewarding a man according to his own works, whether good or bad.

There is another idea which perhaps should be taken into view to explain how reformed sinners are rewarded according to their works. The evils suffered for sin may be of two descriptions, such evils as are the natural fruits, effects or consequences of vice, and such evils as are positively inflicted by God on men as a punishment for transgression. A man who has long been in the habit of intoxication may have brought on himself distressing bodily maladies which have become fixed and inveterate. This year perhaps he has commenced a course of real reformation and become a temperate, and a humble man. God may have granted pardon for his past offences, but neither reformation nor forgiveness has freed him from the bodily maladies brought on by intemperance and debauchery. Not only does this reformed man endure bodily suffering, as the natural effects of dissipation, but he has sufferings of mind when he seriously reflects on the unreasonableness of his course of vice, by which he has brought on himself so much bodily suffering, and perhaps has ruined his family as to property and reduced them to a state of pauperism. He may also have to reflect with bitterness of soul on his abuse of a worthy wife, and on the pernicious influence of his example in leading his sons such a course of gambling, intoxication, disgrace and dissipation. In a future state the reformed sinner may be fully restored to divine favor, and experience a perfect remission of all positive infliction of punishment for his offences; yet is it not reasonable to suppose that he will feel deep regret when he reflects on his past ingratitude to God, in abusing his mercy; and may not these natural effects of having sinned against a good God whom he now loves with all his heart, be a portion of what is implied in his being rewarded according to his works? Is it not a truth that in the present life the more perfect the reformed man's love to God is, the more deeply he is affected with the nature of his conduct while going on in sin against such perfect goodness. He may rejoice greatly in the pardoning mercy of God, but this does not diminish his abhorrence of sin, he sees and he feels that it is indeed an evil and bitter thing to sin against God. Perhaps no one of the apostles attained to a greater degree of perfection in this life than Paul, or more truly rejoiced in the prosperity of Christ's kingdom among men; yet with what deep self loathing did he look back on his vile conduct as a persecutor of Jesus and his disciples. Has he in heaven forgotten that part of his conduct while on earth? If he has, must he not also have forgotten the rich display of divine grace in his recovery from a guilty course, and in his being called to be an apostle, for the promotion of that cause which he had formerly persecuted with such rancor and bitterness? The more deeply he feels the evil of such conduct the more he will rejoice in the grace of God manifested in his recovery and salvation—The more feelingly will he still say 'by the grace of God I am what I am.'

The scripture doctrine that every one shall be rewarded according to his own deeds done in the body, if duly understood and regarded, will furnish powerful motives for early religion, and the most faithful course of Christian conduct so long as we are suffered to abide in the flesh. — —.

BISHOP BERKELY.—The amiable Bishop Berkely, of Cloyne, was so entirely contented with his diocess, that, when offered by the Earl of Chesterfield (then lord lieutenant,) a bishopric much more beneficial than that he possessed, he declined it with these words, 'I love my neighbors, and they love me; why, then, should I begin, in my old days, to form new connections, and tear myself from those friends whose kindness is to me the greatest happiness I enjoy?' Acting in this instance, like the celebrated Plutarch, who, being asked why he resided in his native city, so obscure and so little; 'I stay,' said he, 'lest it should grow less.'

FOR THE REGISTER AND OBSERVER.

HERDER'S PARABLES.

[Translated from the German.]

FOURTH COLLECTION.

3. *The Wine Flagons.*

A King's daughter once said to a wise man, 'What great ability there is in thee, and yet thou art hideous! How came so great wisdom in so mean a vessel!'

'Tell me' said the sage, 'in what vessels does your father keep his wine?' 'In earthern ones,' said she. 'And yet you are so rich! Ask your father to put some wine in silver vessels.' She did so, and the wine became vinegar.

'Why hast thou encouraged my daughter to such folly?' said the King; the sage informed him of the reason, and maintained that wisdom and beauty seldom dwelt in the same person.

'Oh,' said the King, 'some beautiful men, however, are learned and wise.' 'But if they were not beautiful they would doubtless be more learned and more wise. A handsome man is seldom humble: he thinks of himself and thus forgets learning.'

4. *The Serpent.*

'What is the cause,' said the man to the serpent, 'that thou woundest our race? dost thou know the bad consequences which follow from thy tooth? Thou stingest my heel and soon the poison runs through all my veins!'

'Dost thou question me upon this?' said the serpent, ask rather the slanderers, the base calumniators of their race, what they have for their reward? They wound the smallest member of thy good name, and thy whole prosperity suffers. They hiss and dart out their tongues in Rome, and in Syria they inflict the pain upon thee.'

5. *All for the best.*

A man should accustom himself to think 'whatever God sends is good, whether it seems to me good or bad.'

A pious wise man once came before a city, whose gates were shut: no one would open them to him; hungry and thirsty he must pass the night under the open sky. He said, 'whatever God sends is good,' and laid himself down.

His ass stood beside him; a lamp burned at his side on account of the insecurity of the country. But a gust of wind overturned and extinguished his lamp, and a Lion came up and tore his ass in pieces. He awoke and finding himself alone, he said 'whatever God sends is good!' He waited quietly, for the morning.

When he came to the gates, he found them open, the city laid waste, sacked and plundered. A troop of robbers, in that very night, had fallen upon the city and carried away the inhabitants or put them to death. He was spared. 'Said I not,' exclaimed he, that all which God sends is good?' For the most part, it is not till morning that we see why something was refused us in the evening.

FILIAL REVERENCE OF THE TURKS.—An equally beautiful feature in the character of the Turks is their reverence and respect for the author of their being. Their wives' advice and reprimand are unheeded—their words are *bosh*—nothing but their mother is an oracle; she is consulted, confided in, listened to with respect and deference, honored to her latest hour, and remembered with affection and regret beyond the grave. 'My wives die, and I can replace them,' says the Osmanli; my children perish, and others may be born to me; but who shall restore to me the mother who has passed away, and who is seen no more?'—*City of the Sultan.*

TRAVELLING SKETCHES.—NO. 7.

Further extracts from the correspondence of the Rev. Mr Huntington.

Detroit, July 18, 1837.

Rev. and dear Sir,—On Saturday last, I packed one of my trunks, without very great exertion, determined to take the first opportunity, after Sunday, to proceed to Detroit; whence, you will recollect, the Thos. Jefferson is to sail on Wednesday, the 19th inst.—*The first opportunity*, because, owing to the superior influence of the people of Detroit, very few of the boats stop at Toledo, on their way up the lake, though they commonly touch there on their return. In the mean time, Sunday gratefully intervened, and I gave myself up to the enjoyment of the sacred day of rest. This was the fourth Sabbath, that had found me unable to preach. But my spirit longed for the influences of the sanctuary again; and I determined to creep out, in the morning, and attend the only meeting in town, the Rev. Mr F's,—although that was an Orthodox meeting. * * * * * * Monday morning, I packed my other trunk, and had every thing ready, so that I could leave, at a moment's warning, though I had little reason to expect that a boat would be in, during the day bound to Detroit; and I expected that I should have to go down the lake, in the afternoon, as far as Huron, to meet the Thos. Jefferson there on Tuesday. I went out after breakfast to distribute some parcels of tracts, and take leave of some friends; and, before I had returned, the North America, directly from Buffalo, and bound to Detroit, landed at the wharf opposite our house. Surely, Providence orders all things for the best. I got my baggage on board immediately; and wishing to leave some letters at the Post Office, and a couple of volumes of sermons with two of my friends, I went on foot to the lower wharf, and there got on board. In a few minutes we were off, and I was rejoiced to be once more on my way to Hillsboro'. I felt that a good work had been accomplished at Toledo. Prejudice had been disarmed—many honest, conscientious minds had been reconciled to Unitarianism—a general wish had grown up to have constantly Unitarian preaching there—and three hundred and fifty dollars had been actually subscribed towards six months preaching—within one hundred and fifty of the sum needed. Two other gentlemen among the most strongly attached to our cause, and among the most wealthy of our citizens, though owing to present embarrassments unwilling to put their names on paper, will undoubtedly contribute something handsome, when the time comes. As I observed in my letter to Mr B. if a popular man should be sent out to Toledo, I should not be surprised, if the A. U. Association should come off without any expense whatever. But the plan is, that the Association should take upon itself the whole responsibility of the mission.—There was a fine, cool, northerly breeze, and I kept, all day, upon the lower deck. In the afternoon, I happened to plant my chair right opposite to the effects of a family that were going about one hundred and thirty miles into the interior of Michigan. The family consisted of the emigrant and his wife, both under the age of thirty, and a son and a daughter. They are part of a colony that came out from Vermont, a year ago, consisting of some thirty or forty families, known to each other in 'fader land,' and selected from the most orderly and religious. This man, like many of the rest, went out, last year, alone, and made preparations for returning with his family. They purchased together one quarter of a township—each man having a village house-lot of ten acres, and a farm of one hundred and sixty acres, contiguous to it. Like the Puritans, they made arrangements, from the beginning, to take their household gods and their minister along with them; though, I suspect, Mr Robinson would never have done so much at farming, as their minister is likely to do; for, like the rest of the emigrants, he has purchased, with his own money, the same quantity of land (one hundred and seventy acres) that the rest did.—Besides this they give him the use of eighty acres of land, which is attached to their intended parsonage. It seems this is all the certain provision they have yet pledged themselves to make for his support. Noticing a short rifle among his things, I asked him what game he found at Vermontville. He informed me, in reply, that there were bears and deer (besides wolves) wild turkeys and squirrels. He says, the climate there is healthy, the soil excellent, though now heavily timbered—that the water is pure and good; the streams swift; and there are two or three mill-sites in the place. * * * * Crossing the northern end of Lake Erie, from the Maumee Bay, the waters of which are quite turbid (coming, as they do, from that filthy and pestilential river,) you find the northern coast quite flat and uninhabited, till you reach the mouth of the river Raisin when you come in sight of the old and beautiful town of Munroe, situated, however, too far up the river to be visited by any but one or two small boats, and about thirty miles from Toledo.—On the other side, it is an open, boundless expanse of sea, with only the variety of here and there a distant island. I think one or more of the 'Sisters' are visible; near which Perry gained his celebrated victory. At length, you descry the Canada shore, and, far ahead, the opening of the Detroit river. You pass the small British village of Malden, near the mouth of the river, where thousands of Indians resort, every year, in the month of August, to receive gratuitously from the British Government,—every man, a rough musket; a blanket or two; a pair of leggins, and some trinkets. These many of them part with for rum and cider, before they get thirty miles from there on their return home. You are now twenty miles from Detroit. The river is some two or three miles wide,—the current strong; and the waters remarkably pure and cold. The surface is enlivened with a variety of watercraft—mostly schooners—some beating up, and others towed by steamers. At length, Detroit discovers itself in the distance. The time-covered domes of the Capitol, and the Catholic Church, the turrets of the Episcopal and the more substantial spire of Presbyterian brick, strike one very agreeably, who has seen no heaven-pointing steeple, nor meeting-house of any kind, for two or three months. * * * * Last night I got well rested; and already find myself benefited, so far as the experience of a single day goes, by having quitted the miasma-loaded climate of the Maumee. To-morrow I proceed northward.

CHRISTIAN REGISTER.

BOSTON, AUGUST 26, 1837.

MR HUNTINGTON AND THE EPISCOPALIANS.

Our worthy Missionary at the West has quite brought himself into notice among the Episcopalians, on account of the following sentences which appeared in one of his letters published in the Register of June 24.

'Another reason which induced me to favor the plan of building up immediately a Unitarian society in this city, was, that there are several, and highly intelligent and influential citizens here, belonging to the Episcopal denomination, who have no meeting of their own, who are so liberal, that, for the present, at least, they would 'cast in their lot with us,' if we would adopt their forms. I have therefore favored this idea; and we think of adopting the Chapel Liturgy, as soon as we can send to Boston for it,—that is—on the supposition that our cause advances in other respects; for the struggle in which we are engaged is still a doubtful one.'

The *Southern Churchman* first took up the matter, and after freely censuring the '*highly respectable and influential Episcopalians of Toledo*,' turned the edge of its rebuke against Rev. Mr H. and the Chapel Liturgy, calling the project of the former a mere pretence, and applying to the latter the term mutilated, &c.

We cannot think that the *Churchman* has found any great cause for self-congratulation on account of its strictures on this subject, which were republished in our paper under the head of *Amalgamation*—and under this impression, have no further notice to take of that paper. We cannot, however, as an act of justice, forbear to copy from its columns its answer to a communication in the Register of Aug. 5, from the *minister of King's Chapel*—which reply does not in our humble opinion do any thing towards extricating its writer from the unpleasant dilemma into which he has been cast, but, instead thereof, merely throws out, with a sagacious and mysterious air (that we will not, in our turn, *say* savors of '*pretence*') certain vague insinuations and threats in relation to the 'history' of King's Chapel.

AMALGAMATION.

It is an old adage—there is no disputing about tastes. Under the above head, we published, a few weeks since, an article which has been copied into many of our exchange papers. It was suggested by seeing the novel plan of *union* proposed by the Unitarians and Episcopalians of Toledo, a city in the late disputed territory on the borders of Ohio. The Christian Witness, whose remarks we give below, in apologizing for the Episcopalians, places the Unitarians in a less enviable position than that in which we left them.

We here take occasion to assure 'the minister of King's Chapel,' who has attempted to 'rebuke' us in the columns of the last Christian [Unitarian] Register, that we are acquainted with the books to which he refers us. Our library also contains a handsome copy of the 'King's Chapel Liturgy,' which we have carefully examined, more than once. We have, moreover, some knowledge of the 'history' of said Chapel, and of some facts not *published* in the same. We may, on some future occasion, furnish our readers with a brief extract of its history, but any controversy on the subject we should deem worse than useless. We have a high respect for the talents and piety of the present minister of King's Chapel, Boston, and when he 'declares that many good Churchmen and Trinitarians have occasionally joined in our [their] worship with great satisfaction,' we will only add, 'there is no disputing about tastes,' even when the question is—who are to be considered as 'good Churchmen.'

And now having transcribed the '*Churchman's*' rejoinder to the minister of King's Chapel, we will, respectfully and in a spirit of kindness, take our leave of its Editor, *in opposition*, by commending to his serious and prayerful attention, in connexion with his conduct in charging our Brother with dishonest motives—the following sensible and excellent remarks, headed CONCILIATION WITHOUT COMPROMISE which we have twice read, with unqualified pleasure, in his last paper.

But, speaking the truth in love, and exemplifying it in our conduct, we should steadfastly maintain and observe the doctrines and institutions and practices of the Church. In doing this, we should be influenced by that charity, which 'is not easily provoked,' and which 'thinketh no evil.'

While we condemn the error, and point out the danger, of those who have not continued steadfast in the apostles' doctrine and fellowship, we must not condemn their persons. We must not impeach their motives, nor question their sincerity.

A man's sincerity in believing what is false, does not atone for his error; but it betrays a want of charity in us, if, in exposing the error and its practical influence, we judge the motives.

It should be our endeavor to maintain and to set forward, as much as in our power, quietness, and peace, and love, among all Christian people, of every name. This will tend to heal the divisions that rend the body of Christ, which is the Church of the living God. By exhibiting the meek, conciliating spirit of the gospel, we more effectually recommend our principles and invite those without our pale to return to that 'good way,' and to those 'old paths,' in which the primative Christians walked.

The *Christian Witness*, a paper of the Episcopalians published in Boston, has since taken notice of the affair in the following terms.

EVASION.

We have seldom seen a piece of more perfect *evasion* than is brought to light in the following remarks from the Southern Churchman. It seems that the Unitarians of Toledo, a flourishing and growing city in the West, found it convenient in establishing a society, to endeavor to draw in the scattered Episcopalians of the place. These Episcopalians were willing to join them for the time being, provided that '*their forms*' could be adopted. And, so far as appears, from the letter of Mr Huntington, an agreement was made to that effect. But so far from entertaining an honest purpose of meeting this engagement to the letter, the Unitarians propose to send on to Boston and procure *their own* 'forms' for adoption. The engagement, according to Mr Huntington's own statement, requires that the *Episcopal* 'forms' should be adopted; and yet the same gentleman says they propose to meet this engagement, by introducing the *Unitarian* 'forms.'

And now, one word in reference to the rema of the Southern Churchman. We cannot but th that its censures of the Episcopalians of Toledo mig have been spared with great propriety. It does appear, either from the letter of Mr Huntington, from any other source, that they have or will co sent to the proposed evasion of the contract ma with the Unitarians. Nor have we a single partic of confidence in the suspicion that they will acce and use the 'Chapel Liturgy.' The probability is t they are entirely uninformed of the course intend to be pursued; and that up to the day when the U tarian Liturgy is placed in their pews, they n dream of nothing but a manly and Christian fu ment of the contract, in the adoption of *their* 'form

As to the propriety of entering into such an rangement as was made with the Unitarians at T ledo, there may be different opinions entertain For ourselves, we do not see objections sufficien strong to condemn it. For who does not know, t the introduction of the Liturgy into a congregati under such circumstances, would, in all probabil result in the establishment of an Episcopal Chu Truth is mighty, and will always prevail, when competition in which she is engaged, is *even han ed*; and surely the use of a scriptural liturgy a the reading of moral essays, side by side, every Lor day, is giving her *more* than an even handed chan If a few Episcopalians in any town or city, who not strong enough to sustain the ministrations of t gospel, can have the regular services of the Churc by consenting to listen, 'for the present,' to mo and philosophical preaching, why, inasmuch as th is a strong probability that good would be done to o ers, should they not do so? Who can tell but the w man who ministers at the altar would be the first be brought to a knowledge of the truth? The id that the Episcopalians and Unitarians are to *amalg mate* and form a *union* in a sense which pledges t former to close their eyes upon the errors of the l ter, is neither expressed nor implied in any thi that is said. The Episcopalians simply consent worship with the Unitarians, *for the present*,—th is, till they are able to support a man who w preach the truth to them,—provided that, in the me time, they can be allowed to use a 'form of sound words,' in their devotions. But it is time to int duce the remarks of the Southern Churchman.'

The tone of these remarks is altogether u worthy of the source from which they emanate The sneer at the *moral essays* of Unitari Preachers is indeed nothing new or unexpecte (we trust that we are duly thankful that our se mons are not stigmatized as *immoral essay* and we wish that we were able to reciproc the charity of our Episcopalian Brethren a allow on our part that their *liturgy* is *scriptu* and not unscriptural in its *form of prayer*, ' *Holy, blessed and glorious Trinity*,' &c. &c But the unmitigated and repeated charge dishonorable and unchristian designs and con duct which the *Witness* brings against our mi sionary and our brothers in the faith, at Toled is altogether a very different affair. It is very grave matter—It is an impeachment our friend's *motives* and principles which w cannot let pass with a smile of indifference.

We are not disposed to controversy; and regards matters of opinion, we never medd with it; but are, and ever will be, as ready our neighbors, to take up the defence of absent and the injured, when the adversary any weight of character, or influence on side, to render his attacks worthy of a momen consideration. And as respects the *Witne* we have always, hitherto, highly esteemed it its dignified and peaceable spirit; and therefo are the more ready and the more earnest take note of its undeserved censure, and to se to correct the first instance of unfairness wh we have ever noticed on its page.

A clear and strict survey of all the facts relation to the affair at Toledo, will be all t is needed to satisfy every candid mind th neither Mr Huntington nor the Unitarians that place are deserving of reproach for th motives and plans, but rather of praise, fr every lover of the cause of truth and righteou ness.

Mr H. on his way to the missionary stati to which he had been sent out by some zealo Unitarians in Plymouth and vicinity, arrived Toledo. Here he found several families of own faith, who were extremely desirous to he regular preaching, and to obtain a place which they might worship the Father accordi to the command and example of his Son. Th were not however, quite strong enough to su port all the expenses of a settled minister and a house of prayer; but, finding some Episcopa ans in the town, who were liberal enough cast in their lot with them, on the condition th '*their forms*' should be used, they cheerful took advantage of the proffered aid, and urg Mr H. to tarry for a season and administer their spiritual necessities. Feeling the urge cy of the call, and anxious to afford opportuni of religious worship to those who could not fi sympathy or benefit among any of the estal lished societies in the town, Mr H. consente to remain at Toledo, and to write to Boston fo the Liturgy used in King's Chapel.

For this, he is charged with *evasion*, and dis honesty—because, say the Editors, &c. promised to make use of the *Episcopalian* forms and instead of keeping to the contract, sent Boston for the *Unitarian* forms.

Now to make such a grievous charge of im morality, on such grounds, seems to us to show in its originators neither very great candor, no remarkable wit. The CANDID construction tha one would instantly upon reading the letter Mr H. put upon his intent, is, that by *the forms*, he intended to signify A LITURGY, and that this matter was perfectly understood be tween the parties.

And the *wise* arguer would at once perceiv that there would be no cunning whatsoever an no sort of use, in attempting to practice upon th Episcopalians by such a paltry artifice—becaus the 'pretence' would all be brought to light o the very first instant that the '*mutilated Litur gy*' was put into the hands of the Trinitarian and so not only their support be withdrawn, bu the Unitarians be held up to public and deser ed contempt. Nor would he forget to take ac count of the fact, that it would be singular con duct indeed in a conspirator, to publish simul taneously, in both a secular and a religious pa per, the details of his plot, several weeks before it could be ripe for execution.

We cannot but conclude that our Episcopa lian brethren have uttered their censure in the instance too hastily and unadvisedly, and the

their language has been more severe and uncourteous than, upon reflection, they can themselves justify and approve.

We would merely add, in conclusion, that we have, from the first, expressed the same opinion which has been advanced by the *Churchman* and by the *Witness* in relation to Amalgamation between *the two* or any two sects. Any attempt that looks towards such a result, we regard as altogether impracticable, absurd, and undesirable. And of all things in the world, Unitarian Christianity and the liturgy of the Church of England in its *unmutilated* state, are the most diametrically and fundamentally uncongenial and at variance.

If we are to stand—let us stand alone, leaning only upon God, and finding our stability in the simplicity and singleness of our faith.

The day has forever gone by, when our brethren have needed to look timorously and fruitlessly about them to find, if perchance, one olive-shaded spot where they might worship in confidence and peace, free from the dread of being trampled into the dust before hosts of adversaries on the right hand and on the left. And the day has dawned, when, by the grace of God we can stand—and we should stand erect and fearless, in every place and company, asking nothing from opposing sects but what common humanity has a right to claim, and yielding nothing to them but Christian courtesy and good will.

NOTE.—It may be proper to state that the Bishop of N. Y. heard of the arrangement at Toledo, and took the alarm—and wrote to some of the *straitest* of *that sect*, offering two hundred and fifty dollars a year, towards providing them with a preacher of their own.

N. B. It is perhaps the duty of the Editor to say, that in the instance of the above article, (as has been the case, indeed, with every other article, since he has had the conduct of the paper, that has been printed under the editorial head without a signature—excepting two notices of public meetings and two notices of Books) not only is no second person involved in the responsibility, but no second person has even *been consulted* in relation to it.

If there is any thing wrong in the spirit of this and other articles, or in any thing pertaining to them, the blame lies at one and only at one door.

The Editor should never be regarded as speaking for the *denomination*, or for any two individuals of it; for he belongs to a denomination in which every member speaks for himself—or ought to do so—and may do so, at least in the Register for the year of our Lord 1837.

THE GENERAL ASSEMBLY AND TOBACCO.

There are many circumstances connected with the meeting of the late General Assembly of the Presbyterian Church, which cannot excite any other than very painful emotions in the hearts of all who love the pure and undefiled religion of Jesus, and look with reverence upon the sacred office of its consecrated teachers.

We continually notice in the religious papers of the Old, and of the New school, acrimonious and most unbrotherly sarcasms and recriminations applied by each party to the other, accompanied with anecdotes bitterly spiced, illustrating the misbehavior and intemperate speech of the more violent partizans on either side, during the Assembly's session. These things ought not so to be. They are grievous offences against the law of love: they are disgusting to every unprejudiced observer; they are fatal to the interests of vital piety among the contending churches; they arm infidelity with its only availing weapons; they are sore blots upon the history of the church; they cannot directly result in any thing but evil.

We have seen statements similar to the subjoined, in a great many public prints, both secular and religious, and have hitherto forborne to make use of them, for very shame; but the excessive indulgence of a habit unbecoming to the ministers of the religion that is from above, ought to be held broadly up to the light, that it may receive from an enlightened public sentiment, the censure that it deserves, and so, perhaps, something be done for its correction.

It may be well to state that we copy what follows from a *Presbyterian* paper; and that we have not taken the liberty, which would have been agreeable to our own taste, of softening rude terms, and refining exceptionable phrases, lest we should destroy the zest of the article.

To the Editor of the Alton Observer.

Mr Editor,—It is known to you, sir, and perhaps to your readers, that it was with great difficulty the General Assembly at Philadelphia could obtain a house in which to hold their sessions. Such was the fact. The Assembly had been invited to meet in Dr McDowel's church. There they did meet and hear the opening sermon; and then they were invited to sit in the session room. But, as every body knew, this was altogether too small; nevertheless, they must sit there, or in no other part of that house. Bitter complaints were made against the good Pastor and congregation who worshipped in the house, for turning the Assembly into the session room! Committees were appointed to procure another place; and a long time was spent in seeking one. At length it was supposed that a church was opened for them, and the assembly adjourned to meet there; but on arriving at the house both the doors of the iron fence in front, and the doors of the sanctuary were barred against them, and a writing posted up to inform them that the assembly might return back to the session room from whence they came. At length after a great deal of anxiety, and motions to go to New York or to Baltimore where houses were offered them, the Tabernacle was reported to be open for their use except on Saturday afternoons. For this the assembly were grateful; but at the close of their sessions they were largely surprised at the enormous bill presented, for the use of the house and service. One item for the use of the house was one hundred dollars. For spit boxes I cannot recollect how much. The whole was upwards of two hundred dollars.

Some might be disposed to impeach the hospitality of the good people of Philadelphia. But when we take into consideration the fact that Presbyterian ministers and elders are great tobacco chewers, our surprise will be greatly abated. For many years Philadelphians have been knowing to this filthy practice, and on its account have dreaded to have the assembly meet in their churches. All who have visited that city know well its cleanliness. How clean their steps are! washed every day with clean water. Their houses are also neat and clean. And why should they not fear an assembly of tobacco spitters? Not long ago while Dr Ely lived in Philadelphia, at the sitting of the assembly there, he invited his brethren now and then to his house, but giving them seats, he would point them to the spitting boxes, telling them they were boxes to spit in, and he hoped they would use them and not pollute the carpet.

I said the assembly were allowed to sit in the tabernacle except Saturday afternoons. Servants must then be employed in cleaning up the spittle; some of the steps were swimming deep with tobacco juice. It was very uncomfortable even for men in the assembly who did not chew tobacco to sit there. One day I got a clean dry slip in the morning and allowed my hat to lie under my seat without even suspecting that any mischief might befall it. But when I took it to me at the close of the session, it was sadly besmeared with tobacco juice. A brother who sat back of me had been squirting under my seat all that forenoon upon my new hat, before neat and clean, I looked at it and hardly knew what to do. Had it not been a new hat I would have thrown it away.

But this is not all, I cannot tell how many times they actually spit in my face. I should think no less than fifty times. Not designedly, but depending, probably, on their supposed ability to squirt their juice so as to be lodged any where without scattering any particles. But in this they were sadly mistaken. Perhaps, by too long use, the mouth, the organ of squirting, had failed beyond their expectation. I have seen gentlemen, who use tobacco, when they went to expectorate, that would put their hand to the mouth to ward off from their neighbor any particles that might escape from the main direction. But here I saw no man attempting to use his hand, or any other thing to shield his neighbor. These things were sad evils, too much to be borne even by men. But how much less could the good ladies of the tabernacle endure to have their seats and carpets polluted with the abominable filth. No wonder the assembly were denied a house decent and commodious. Nor can any wonder at the charge of one hundred dollars for cleaning the house every week. But I should think that the tobacco chewers in the assembly and all their associates in the ministry and churches at home, should pay the expense.

N. GOULD.

EXHIBITIONS OF THE PUBLIC SCHOOLS.

The past week has been signalized by the annual Exhibitions of the Boston Schools—public celebrations that we are accustomed to regard with more unqualified delight, and to think of and look back upon with far more satisfaction, than any and all other.

We understand that the exercises at most of the schools have been of a character that has reflected great credit upon the Instructers, done high honor to the pupils, and filled the parental heart with emotions of satisfaction and gratitude, too deep for utterance.

Boston never shines more than when she spreads but her ten thousand jewels for examination and exhibition in the walls of her many neat and substantantial Schools. But other cities and towns in our country have grown, and are fast growing up to rival our own city. Cincinnati (Ohio) for example, has more School Houses in proportion to population, than the metropolis of New England, which almost equalled the present number of the inhabitants of the former, before a single log-school house reared its humble head in the bosom of the western woods.

We have done and are doing much for the Education of the young—but we must do more yet, or Boston will have her crown stolen from her.

Let our citizens be economical even to penuriousness in every thing else, before they spare to make expenditure to the utmost farthing that is needed, for the culture of the rising generation—Most miserable economy is that, which withholds the *elements* of all virtue and thrift and honor and happiness from those, who are to be in a few years, the wall and the pillars of the city, upon whom alone, not only its prosperity, but its very existence will depend.

We were very sorry to be prevented from attending the Exhibitions, on account of the loss of personal gratification and because no other source could furnish material out of which easily to manufacture an interesting and edifying paragraph.

The following communication arrived an hour too late for the last paper.

Greenfield, Aug. 16.

Dear Sir,—I send you notice of the dedication of the new Meeting house recently erected by the Unitarian Society in this town.

The exercises were as follows:—Introductory prayer by Rev. J. Parkman, Jr.,—Original Hymn,—Prayer of Dedication by Dr Willard, of Deerfield,—Reading of the Scriptures, by Rev. O. C. Everett, of Northfield,—Anthem,—Sermon by Rev. E. Peabody, of Cincinnati,—Concluding Prayer, by Rev. J. F. Rodgers, of Bernardstown,—Anthem,—Benediction.

The services were attended by a crowded audience, and engaged in with earnest attention. The taste shown by the society in their selection of a plan for their new edifice, is deserving of all praise. It is really quite a model as regards beauty of proportion, and the convenience of internal arrangements.

I am glad to say that the prospects of the society are of a very encouraging nature, and think that they deserve great credit for the spirit they have manifested in the cause of truth, and in their work for the honor and support of the public ministration of the gospel.

The only subject of regret to the society, in connexion with the occasion, was that their request for a copy of the discourse by brother P. for publication, was declined.

The ordination of Mr Samuel A. Devens as an Evangelist, took place at Dr Channing's Church on the evening of Sunday, Aug. 20th. The following was the arrangement of the services on that occasion.

Introductory prayer by Rev. Chandler Robbins. Sermon by Rev. Dr Walker of Charlestown. Ordaining prayer by Rev. Dr Parkman. Charge by Rev. Samuel Barrett. Right hand of Fellowship and Concluding Prayer by Rev. H. A. Miles of Lowell.

The services were unusually interesting. The sermon was ingenious and practical. The Ordaining prayer and Charge deeply impressive; and the Right Hand of Fellowship highly appropriate.

Mr Devens, it will be remembered, has been invited to minister to the Unitarian Society in East Bridgewater, for one year.

FOR THE REGISTER AND OBSERVER.

Wednesday, A. M. Aug. 23.

My dear sir,—this has not been published yet. It may not and probably will not be before Saturday, and I will give it to no other paper before that time. I do not intend it for abolitionists exclusively, or for them more than for all other petitioners. When the guarantied right of petition to Congress is thus practically and effectually denied to *any* body, as it has been for two years past to abolitionists, it is time, *I* think for every man who *hath* 'a word,' to speak it, and to speak it OUT. I should like to make the Register my organ,—but will not urge. All I say is,—here it is,—at your service, and at the public's.

Yours truly,

J. PIERPONT.

A WORD FROM A PETITIONER, TO CONGRESS.

By J. Pierpont.

What! our petitions spurned! The prayer
Of thousands—tens of thousands—cast
Unheard beneath your speaker's chair!
But ye *will* hear us, first or last.
The thousands that, last year, ye scorned,
Are millions now. Be warned! Be warned!

Turn not, contemptuous, on your heel:—
It is not for an act of grace
That, suppliants, at your feet we kneel;
We stand:—we look you in the face,
And say—and we have weighed the word—
That our petitions SHALL be heard.

There are two powers, above the laws
Ye make or mar:—They're our allies.
Beneath their shield we'll urge our cause,
Though *all* your hands against us rise.
We've proved them, and we know their might:
The CONSTITUTION and the RIGHT.

We say not, ye shall snap the links
That bind you to your dreadful slaves:
Hug, if ye will, a corpse that stinks,
And toil on with it to your graves!
But that ye *may* go, coupled thus,
Ye never shall make slaves of *us*.

And what, but more than slaves, are they
Who're told they ne'er shall be denied
The right of prayer; yet, when they pray,
Their prayers, *unheard*, are thrown aside?
Such mockery they will tamely bear
Who're fit an iron chain to wear.

'The ox, that treadeth out the corn,
Thou shalt not muzzle.'—Thus saith God.
And will ye muzzle the free-born—
The *man*—the owner of the sod—
Who 'gives the grazing ox his meat,'
And you—his servants here—your seat?

There's a cloud, blackening up the sky!
East, west, and north, its curtain spreads.
Lift to its muttering folds your eye!
Beware! for, bursting on your heads,
It hath a force to bear you down:—
'Tis an INSULTED PEOPLE'S frown.

Ye may have heard of the Soultan,
And how his Jannissaries fell!
Their barracks, near the Atmeidan,
He barred, and fired;—and their death-yell
Went to the stars,—and their blood ran
In brooks across the Atmeidan.

The despot spake: and, in one night,
The deed was done. He wields, alone,
The sceptre of the Ottomite,
And brooks no brother near his throne.
Even now, the bow-string, at his beck,
Springs round his mightiest subject's neck.

Yet will *He*, in his saddle, stoop—
I've seen him, in his palace-yard—
To take petitions from a troop
Of *women*, who, behind his guard,
Come up, their several suits to press,
To state their wrongs, and ask redress.

And these, into his house of prayer,
I've seen him take; and, as he spreads
His own before his Maker there,
These women's prayers he hears or reads:—
For, while he wears the diadem,
He is instead of God to them.

And this he *must* do. He may grant,
Or may deny; but *hear* he must.
Were his Seven Towers of adamant,
They'd soon be level'd with the dust,
And 'public feeling' make short work—
Should he not hear them—with the Turk.

Nay, start not from your chairs, in dread
Of cannon shot, or bursting shell!
These shall not fall upon your head
As once* upon your house they fell.
We have a weapon, firmer set
And better than the bayonet:—

A weapon that comes down as still
As snow-flakes fall upon the sod:
But executes a freeman's will,
As lightning does the will of God;
And from its force, nor doors nor locks
Can shield you:—'tis the ballot-box.

Black as your deed shall be the balls
That, from that box shall pour like hail!
And, when the storm upon you falls,
How will your craven cheeks turn pale!
For, at its coming though ye laugh,
'T will sweep you from your hall, like chaff.

Not women, now,—the *people* pray.
Hear us—or *from* us ye will hear!
Beware!—a desperate game ye play!
The men, that thicken in your rear—
Kings though ye be—may not be scorned.
Look to your move! your stake!—*Ye're warned.*

*When the British entered Washington in the war of 1812-'15.

THE CHRISTIAN EXAMINER FOR SEPTEMBER.

The September number of this valuable periodical, always promptly issued, and of late, invariably ready for several days before its regular time, has been in our hands long enough to afford opportunity for a thorough perusal. It is not our purpose however, at present, to make any extracts from its pages, or to offer any analysis of its articles, but only to mention to our readers the subjects that are treated in it, and the names of the writers, which will be better commendation of the number to their notice, than any expressions of personal interest and approval.

Article I. Dr Walker's Dudleian Lecture. 'The Reaction in favor of the Catholics.'—II. 'The Book of Job,' G. R. N.—III. 'Debates on the Roman Catholic Religion,' S. O.—IV. 'The Word,' C. S.—V. 'Miracles,' J. H. P.—VI. 'Slavery in Cuba,' F. W. P. G.—VII. 'Letters from Palmyra,' J. S. D.—VIII. 'Wood's four Lectures,' T. W.—Notices and Intelligence.

RELIGIOUS CONSOLATION.

It affords us great pleasure to see upon the counter of Joseph Dowe, the publisher, the *fourth edition* of this excellent book.

BLACKWOOD'S MAGAZINE FOR MAY.

We have received from Weeks, Jordan & Co. the American Reprint of this popular Magazine, from which we have taken a poetical extract for our last page.

AMERICAN UNITARIAN ASSOCIATION.

Auxiliaries have been formed in the following places. Sandwich, of which the Rev. Mr Merrick is the Agent, and Deacon Samuel Nye, Deacon Thomas A. Tobey, and Naaman Dillingham are the Standing Committee.

In Nantucket, Rev. Mr Edes Agent.

In Newport, R. I. Rev. Mr Brooks Agent, Samuel St. John Jr. Joseph Joslyn, and Michael Freeborn, Committee.

NOTE.—We learn that the Poetry by Rev. J. Pierpont was printed in hand bills and circulated and read with great effect at the Convention of the 12th Congressional District, Mr Adams', on the 23d inst—and that Mr Adams, afterwards addressed the meeting with great eloquence for upwards of one hour.

It gives us pleasure to learn that Mr Stebbins late of the Divinity School at Cambridge has received and accepted an entirely unanimous call from the flourishing Unitarian Society in Leominster.

INTELLIGENCE.

Athenæum Gallery.—The exhibition at the Gallery continues to attract the attention of visiters. It contains a large proportion of pictures well deserving of being often visited. There has been lately added to the collection a fine portrait by Peale, of Rammohun Roy, taken but six weeks before his death, and an excellent likeness.

Rosseter Cotton, Esq. Register of Deeds for the county of Plymouth, died on Saturday last, aged 79, having faithfully discharged the duties of that office forty-eight years, and that of County Treasurer twenty-six years. His father and grandfather had held the same office of Register of Deeds before him, one thirty-three, and the other forty-three years, making a period of a hundred and twenty four years which the duties of the office have been discharged in succession by three members of the same family. The county commissioners, on Monday last appointed his son Roland E. Cotton, Esq. Register of Deeds and County Treasurer pro tem. An election for the first named office is appointed to be made on the first Monday in October.—*Advertiser.*

We understand that a meeting of the Banks in this city was held a day or two since, when a committee was appointed to correspond with the Banks of other cities, to take into consideration the expediency of fixing a time and place for holding a Convention for the purpose of making arrangements to resume specie payments.—*N. Y. American.*

The Crops.—The New York Journal of Commerce states, on the authority of a gentleman who has recently travelled six hundred miles in Ohio, that the crop was every where abundant.

It was estimated by well informed persons on the spot that the average yield throughout the State would be 30 bushels to the acre. Our informant says 25.—Usually from 15 to 20. Besides the increase from heavier crops, there is also a great increase from the increased extent of surface. Our informant saw merchants and millers at Chillicothe, who remarked that they were buying at $1 a bushel. The potatoe crop throughout the State was immense; and the same may be said of corn. Except in the Northern counties, they are already so far advanced towards maturity, as to be out of danger from frost. Buck wheat is very promising.

Our informant, in the course of his travels, saw gentlemen from Kentucky, North Carolina, Indiana, Illinois, and Michigan. They all told the same story, of *abundant crops*. Michigan, which has hitherto imported largely from Ohio, will not only be able to supply her own population, and the emigrants who may arrive, but will have a surplus for exportation.

In Western New York our informant tells us that the yield of wheat is not above an average; but that taking into view the increased extent of surface, the total quantity of wheat grown, will be double that of last year. When he passed through that country, the wheat was about half harvested. The weather since has been very unfavorable.

Shipwreck—Fourteen Lives lost.—A friend has favored us with the following:—The seaman, Mr Cote, is in this city at present, and substantiates the account. We learn that one of the passengers was a clergyman, from Charleston.—*Darien Telegraph.*

ST. SIMOND'S, Aug. 9.—A sailor by the name of Abraham Cote, who says that he is, as he believes, the only survivor of the St. Augustine packet schr. S. S. Mill, of 90 tons burden, bound to Charleston and upset off Jekyl Island in 7 fathoms water, and all perished but himself. This melancholy disaster occurred during the gale on Sunday, the 6th instant, about 11 o'clock in the morning. There were on board fifteen in all, among whom were one white woman and two blacks, all drowned in the cabin. Mr Cote reached the middle of Jekyl Island about an hour after sunset, on a spar. The last he saw of the wreck, it was bottom up, and the captain, mate, and two black seamen, were on her bottom, and two other men in the boat, which was full of water. Soon after, the boat passed by him with nobody in it. There was a schooner in sight when she upset, and run down upon her, but, as he believes, saved none of the crew. They were, like himself floating about, that is, those not already drowned. It was too rough to keep a boat on the top of the waves. He remained on Jekyl Island all night, not knowing that the Island was inhabited, and seeing the Light House, he came to the north end of it, and finding a plank, launched himself upon the sound, and with a paddle he found on the bank, paddled himself across, taking the last of the flood tide, and landed near Mr King's.

Several fragments of the wreck have come ashore along the beach, together with the foremasts, broke below the cap. The schooner was in ballast, two days from St Augustine, and commanded by Captain Eellman.

The poor fellow came ashore naked, having torn his clothes off while afloat, that the surges might not have so much hold of him, and thinks that is what saved him. T. B. King, Esq. and his overseer, Mr Redding, clothed him, and treated him with great kindness.

Mountains in New York.—Extract of a letter from Professor Hall, one of the Geologists employed in surveying the State of New York.

MOUNT MARCY, Essex Co. Aug. 5, 1837.

* * * I wish you was here to give us a sentiment on this occasion,—we have just been giving the name of Marcy to the highest mountain in the State, and another about the same height, east of it, we have called Mount McIntyre. I am much gratified with the latter name, for it is through the agency of Mr McIntyre that this country—I mean Essex County—is other than a terra incognita. He and his friends were the pioneers, and through their kindness the Geologists of this section have been afforded the facilities for examination, which are provided by the State. Perhaps I have already told you of the immense beds of iron ore which exist in this vicinity—larger and more extensive than any other in the country. But to return to Mount Marcy. This mountain is about 5300 feet high, and about 450 feet higher than Whiteface, which Professor Emmons and myself measured last fall. Our camp last night was 1560 feet below the summit, and the thermometer this morning at sunrise was at 33 degrees—at the summit we find ice which has, apparently, not yet been thawed from that of last winter. Last night ice formed, and still remains (at 2, P. M.) more than half an inch thick. The summit is a naked rock, and for many feet below the vegetation is moss and lichens with a few stinted spruces and alpine plants. We were told by the inhabitants (one family) ten miles distant, that the top of the mountain was covered with snow until the 17th July, and in all probability will be covered again before the middle of September.

From this mountain, we have one of the grandest views imaginable on the south, east and west, and to a considerable distance on the north we have mountains extending before us; sometimes for a little distance they appear to form ranges, and again for the most part they are irregularly disposed and present all the appearance of the ocean in a violent storm. Some of these mountains are are clothed in evergreens to their summits, others are laid bare by slides leaving a crest of naked rock.—Innumerable little lakes and streams are seen in all directions—lake Champlain is visible on the east, and beyond that the Green Mountains, and beyond the low parts of this chain, we see the White Mountains, extending along the horizon like a dark cloud. The east branch of the Hudson river rises between this mountain and one on the west: at its source it is four thousand feet above the Atlantic, and two hundred feet above the Round-top of the Catskills. I believe there are more than twenty peaks in this part of the state, which are higher than Round top.

I shall leave this section of the country in a few days for the western part of this state. Our party here consists of Professors Emmons, Dr Torry, Mr Engham, Mr Henderson, Mr Redfield and myself. We have not yet determined upon a name for this group of mountains; can you not propose an appropriate?—*Albany Daily Advertiser.*

Forty of the prisoners confined in the penitentiary at Alton, Illinois, made their escape on the 29th ult. Two of them were retaken, and the others, at the last dates, were still at large.

Chippewa Treaty.—By the arrival of the steamboat Adventure, from Prairie Du Chien, we learn that Gov. Dodge has concluded a treaty with the Chippewa Indians, for a tract, embracing all the lands of the Chippewas lying east of the Mississippi, between the Chippewa and St Croix rivers, including the Indian Trader's claim, and supposed to contain nearly one million of acres. By the treaty, so far as we have been enabled to learn the particulars, the governmernt is to pay the Indians eighty thousand dollars, and also certain Half-breed donations are to be given. Gen. Dodge was on his return from Fort Snelling, and was hourly expected at the Prairie, when the Adventure left. No difficulty or disturbance occurred during the time of holding the treaty, and the Indians generally expressed themselves well satisfied with the result.—*St. Louis Republican. Aug.* 10.

Mobile, Aug. 14.—The U. S. sloop of war Vandalia, Commodore Thomas Crabb, arrived at Pensacola on Saturday morning, from Vera Cruz—from which port she sailed on the 3d inst. By the steamboat Champion which left Pensacola yesterday, came over to this city on his way to Washington, Mr Robert Greenhow, a passenger in the Vandalia, who had been despatched by our government, with important communications for that of Mexico. He left the city of Mexico on the 30th of July last, at which time all was tranquil throughout the interior, so far as publicly known. Santa Ana was residing quietly at his plantation *Mango de Clavo*, near Vera Cruz; the rumors respecting the despatch of troops to apprehend him, are unfounded.

Mr Greenhow relates that when about to leave Jelana, at 3 o'clock, on the morning of the 2d instant, a violent earthquake occurred, which, on his arrival at Vera Cruz, he learned had caused much damage to the city, and produced the utmost consternation among its inhabitants, many of whom took refuge on board of the shipping in the harbor. The shock was felt on board of the Vandalia, about which it occasioned much agitation of the water, and shook the chain cables.—The Vandalia remained for twenty-one days at anchor in the narrow pass between the island of Sacrificios and the main land—and her crew enjoyed better health in that situation, than at any other period of the cruise—although the yellow fever was raging in the city.

There is no prospect of an invasion of Texas, and certainly not the remotest chance of success if the attempt should be made.—*Commercial Register.*

The Worcester Hospital.—During a recent short visit to Worcester, we were favored through the kindness of a friend, with an introduction to the Hospital for the Insane, under the care of Dr Woodward, and his assistant, Dr Chandler. We were most happy to be permitted to witness the delightful results to which benevolence and science have led in this interesting asylum.

The building is situated very finely, within a quarter of a mile from the village, and on a hill which commands an extensive and beautiful view of the surrounding country. The grounds about the house bore the marks of taste, and looked like an attention to the gratification of the inmates. We were struck on first entering the building, with the extreme neatness of every thing. We were shown into a broad gallery, from which open on each side comfortable apartments large enough for health and convenience. Many of the inmates were still in their own rooms, where they are always privileged to remain if they wish to avoid the intrusion of visiters. One young girl was sitting with the door of her room open, playing very zealously with the backgammon board; she seemed rather unwilling to be interrupted, and very shy of our presence, but as we turned away, asked us very civilly to 'call again.' Many were walking up and down the gallery, and catching the exhilarating influence of the morning air, and singing the most light hearted strains. One or two looked piteously sad, and asked us about the friends from whom they were separated, and to whom they sent messages—begging us to tell them that we had been there. One young woman at first insisted upon going with us, but was easily persuaded to remain behind.—Most of them gave us an impression of comfort and even happiness. At the time of our visit, Dr Woodward was absent on a short journey, and the patients were asking eagerly, when he would return. He exercises perfect control over them, although he has hardly ever been obliged to resort to force in the management of them. When they are troublesome or behave improperly, he locks them into their own room, and this punishment is usually sufficient to bring them to order. At table, where they have two attendants, they usually behave with perfect propriety, and their meals go on with regularity and order. They manifest great partiality for the society of children, and a little girl of six years old, passes in and among them without ever being molested, and they consider it as a privilege from Dr Woodward to let her come and see them.—They always express a great attachment to him when they leave the Asylum, and generally beg him to keep a room for them, if they are sick again. It is found to have a very soothing and benficial effect upon them to meet together for religious services, and the Trustees are now erecting a Chapel for the peculiar use of the Asylum. They have also nearly completed erecting a new gallery on the opposite side of the house, which will be glassed from the floor to the ceiling, and while it affords them an extensive promenade will also give them a full view of the face of nature. One of the inmates remarked to us that when the gallery was completed she expected it would be so pleasant that they should *make believe* crazy it they were not so, for the sake of being permitted to remain there. Some of the men were employed at work on the grounds, and make valuable laborers.

The impression we received from every thing we saw was cheering and delightful, and we cannot but hope that those who labor in this field of benevolent effort will find their reward and satisfaction bear some proportion to the self sacrificing and resolute spirit with which they carry on their noble enterprise.—*Salem Gaz.*

MARRIAGES.

In this city, Mr James P. Snow to Miss Asenath J. Moore of Holliston.

In this city, on Tuesday evening by Rev. Mr Stow, Mr John Welch to Mary J. Hodgkins.

In Cambridgeport, by Rev. Mr Paige, Mr Artemas Putnam to Miss Sarah H. Priest.

In Newburyport, Mr Samuel F. Baxter, of New York, formerly of Boston to Miss Harriet A. Chase. of N.

In Rye, N. H. Mr Luther Hall, of Boston, to Miss Olivia, daughter of Rev. Huntington Porter.

In New York, Mr Edward A. Tappan, of the firm of Hosmer & Tappan to Miss Lucy R. daughter of Jas Read, Esq; Captain J. Ewer, of Sandwich, to Miss M. J. T. Reed, of this city.

DEATHS.

In this city, William Earl, second son of George Darracott, Esq. 19: a promising young man.

On the 21st inst. Mr Henry Channing 33.

In this city William Simonds, 60.

In Waltham, 18th inst., Dr Isaac Mulliker, 85, formerly a resident of Townsend.

In Charlestown, on Sunday, Mr Josiah Munroe 48.

In Newburyport, Henry Titcomb jr Esq. 38.

In Portsmouth, N. H. Miss Mary Ann Hayman, recently from Boston, 64.

In Westminster, Miss Mehetible Barnes, formerly of Concord, 65.

In New York, 21st. inst. Mrs Statira, wife of Hon. Job Haskell, and daughter of Capt. Amaziah Howard, of Grafton, Mass. 28.

NEW BOOKS.

FRESH SUPPLY of the following this day received:—
Miss Martineau's Society in America,
Attila, by James.
Athens, its Rise and Fall, by Bulwer.
Lockhart's Scott. 3 parts
Live, and let Live, by Miss Sedgewick.
Irving's Astoria
do Rocky Mountains
For sale at TICKNOR'S corner of Washington and School sts. aug 26

STANDARD PERIODICAL PUBLICATIONS.

THE subscribers publish and supply the following, among numerous popular periodicals;

Knickerbocker, or N. Y. Monthly Magazine,	$5 00
American Monthly Magazine,	5 00
Lady's Book, edited by Mrs S. J. Hale,	3 00
Lady's Companion, J. Howard Payne,	3 00
American Quarterly Review,	5 00
Christian Spectator	3 00
New York Review and Church Journal, by Prof. Henry,	5 00
Religious Magazine, by Prof. Andrews,	2 00
American Journal of Science and the Arts, by Prof. Silliman,	6 00
Museum of Foreign Literature,	6 00
London Quarterly Review, Edinburgh Review, Westminster, and Foreign Quarterly,	$3 each, or 8 for the four,
Metropolitan, edited by Capt Maryatt,	4 00
Blackwood's Edinburgh Magazine,	5 00
Sunday School Teacher,	1 50
Waldie's Circulating Library, $40 worth popular works, for	5 00
Mechanics Magazine,	3 00
American Medical Library and Intelligencer, 3328 pages per year,	10 00
American Journal of Medical Science,	5 00
British and Foreign Medical Review,	5 00
Medico Chirurgical Review,	5 00
American Jurist and Law Magazine,	5 00
Law Library, (re-print of Foreign Law Works,)	10 00
Family Magazine,	1 50

Subscriptions received for all Foreign and American Periodicals, at the Literary Rooms
WEEKS, JORDAN & CO.
a 26 121 Washington st.

JOHN QUINCY ADAMS.—An Oration delivered at Newburyport, July 4, 1837, by John Quincy Adams, Just published, and for sale by JAMES MUNROE & CO. 134 Washington street. au 26.

ROMANCE OF NATURE.—8 vo. London.
SCOTT'S POETICAL WORKS, 12 vols. 16mo. do.
FINDEN'S GALLERY OF GRACES, 4to, do.
Fresh supply just received by JAMES MUNROE & CO. 134 Washington street. au 26.

RELIGIOUS CONSOLATIONS, 4th Edition. Just published and for sale by JAMES MUNROE & CO. 134 Washington street. au 26.

CHANNING ON TEXAS.

THIS day published the second edition of Dr Channing's Letters to Hon. Henry Clay, on the subject of annexing Texas to the United States, which is nearly all sold.

A third edition will be issued in a few days—price 12 1-2 cts. JAMES MUNROE & CO.
a 26

CHRISTIAN EXAMINER.

THE 82d Number of the Christian Examiner for September will be published next week.

CONTENTS.

Reaction in Favor of the Catholics.
The Book of Job
Debates on the Roman Catholic Religion.
The Word, or an Exposition of the Proem of the Gospel of John.
Miracles.
Slavery in Cuba.
Letters from Palmyra.
Wood's Four Lectures.
Notices and Intelligence.

JAMES MUNROE & CO. Boston Bookstore 137 Washington street. a 26

SCHOOL FOR YOUNG LADIES.

TERMS OF TUITION.

For English Branches and Vocal Music, $11-00

Extra and Optional.

For one Foreign Language, $3-00. For two, 5-00
Drawing, $4 00. Painting, 6-00
Instruction on the Piano, 15-00
Use of same to practise, 4 00
Do. Guitar, according to the number of pupils.
Dancing, 10-00
Board &c. in the family of the Principal, for the Summer and Fall quarters, 45-00
Do. Winter and Spring do. (always in advance, 50-00

For the Winter and Spring quarters $1-00 extra will be charged to *each pupil*, towards defraying the expense of warming the School House.

The Academical year commences the second Monday of September, and consists of four quarters, of eleven weeks each, with three Vacations, of a week each, at the close of the first three quarters, and one of five weeks at the close of the year.

The Boarding House and School House are not surpassed in the vicinity of Boston, for beauty and healthfulness of situation; and this winter both will be warmed by furnaces.

The number of boarders is limited to twelve.

Joseph A. Keller, (Professor of the Boston Academy of Music,) Teacher of Vocal and Instrumental Music.

L. de Mariotti, (Graduate from the University of Parma,) Teacher of the Languages and Literature of the South of Europe.

Mons. P. Guigon, Teacher of Dancing.

Thomas R. Hofland, (from England,) Teacher of Drawing and Painting.

There are competent Young Ladies, assistant Teachers, some of whom reside in the family of the Principal, as does also the Teacher of Modern Languages. D. MACK, *Principal.*

Refer to Sidney Willard, A. B. Muzzey, J. T. Buckingham, I. Livermore, R. Hodges, A Rice,
Trustees of the School.
Cambridge, Dana House, July 15, 1837.

UNIVERSITY OF CAMBRIDGE.

DIVINITY SCHOOL.—Students are admitted at the commencement of the Academical year, passing an examination in Hebrew Grammar, and the first ten chapters in Deuteronomy. If known to the Faculty, they are to produce satisfactory testimonials of good character; and if not Bachelors of Arts, they pass an examination in Latin and Greek Grammar, Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the first four books of Xenophon's Anabasis, the first book of Herodotus, Butler's Analogy, Locke's Essay, or some other treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing, must have been engaged in the study of Theology, as long as the class which they propose to join; and pass an examination in the studies which that class has pursued.

Charges for instruction, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other classbooks is furnished on loan. Indigent students are aided from foundations and other sources. The term of residence is three years.

Applications for admission are made, and the examination begins, at the subscriber's lecture room, in Divinity College, at half past eight, A. M. of the first Friday after Commencement.

Persons, who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July. JOHN G. PALFREY,
Dean of the Faculty of Theology.
13th June, 1837. 6w

POETRY.

FOR THE REGISTER AND OBSERVER.

MAN'S DAY OF LIFE.

The *Present* is a narrow strand, whereon
Man stands with most precarious foothold.
Unceasingly the tide of Time moves o'er
That strand: and ever to his eyes comes on
The ocean *Future* rushing to the *Past*;
Bathing his being in its rapid flood.
Man in his morning, to the *Future* turns,
For there his rising sun aslant doth throw
Uncertain light. Bright beauteous forms arise
To his untutored eye, and gaily dance
Upon its crested waves, 'mid mists and clouds.
Brightest of all in the illusive group
His shapeless shade doth move, and seem to take
All beauty to itself and all delights.
And as his sun doth rise, his shadow
Shortens, and comes home to him in likeness
Of himself; till at high noon no shadow
Is. He then upon the *Present* busy
Works to gather up some floating trash.
Too soon upon the *Past* his setting sun
Of life his shadow shows; to that he turns—
(Forever following his own shadow round)
Which lengthens as his sun goes down, until
It reaches to his infancy; and then
Comes night and deepest slumber unto him.
He sleeps in Death, and is no more in Time;
Wakes in Eternity, and so is free
Of Time's illusions. V.

From the Catholic Herald.

DIE BEIDEN MENSCENGROSSEN, VON BLUMAUER.

THE TWO SORTS OF HUMAN GREATNESS—BY BLUMAUER.

A Translation.

Twofold is the greatness men inherit:
Each is beautiful to human eyes;
Both are woven in the loom of merit;
Yet how different are the threads and dyes!
One is all in glaring light arrayed,
While the other is relieved by shade.

Sunlike, one for ever flashes noonlight;
Burning by its glow the world it warms;
While the other, like the placid moonlight,
Silently by night its task performs:
One will dazzle with its blinding beam,
But the other's is a twilight gleam.

That, a mountain torrent, dashes wildly
Over broken rocks its foaming flood;
This, a rivulet unseen and mildly
Winds its way among the underwood;
That o'erfloods and desolates the plain—
This refreshes it with dew and rain.

One erects mausoleums proud and lonely,
On the ruins of one-half the earth;
But the other vaunts its trophies only
In the grateful tears of rescued worth;
One engraves its glorious deeds on stone,
But the other in the heart alone.

Trumpet tongues the former's praise are swelling:
Round the thrones of kings it sheds its rays;
But the latter, in the poor man's dwelling,
Finds in nature's blessing all its praise.
One to fortune may owe all its fame;
But the other builds itself a name.

Greatness hailed by harp and acclamation!
Boundless art thou as the vault of heaven;
But to gain thy altitude of station
Unto few of mortal mould is given.
Tranquil greatness! at thy shrine I fall;
Thou alone art in the reach of all.

A DIALOGUE BETWEEN NEW-SELF AND OLD-SELF.

New Self.

Why sittest thou on that sea-girt rock
With downward look and sadly dreaming eye?
Playest thou beneath with Proteus' flock,
Or with the far-bound sea-bird wouldst thou fly?

Old Self.

I sit upon this sea-girt rock
With downward look and dreaming eye;
But neither do I sport with Proteus' flock,
Nor with the far-bound sea-bird would I fly.

I list the splash, so clear and chill,
Of yon old fisher's solitary oar:
I watch the waves that, rippling still,
Chase one another o'er the marble shore.

New Self.

Yet from the splash of yonder oar
No dreamy sound of sadness comes to me:
And yon fresh waves, that beat the shore,
How merrily they splash! how merrily!

Old Self.

I mourn for the delicious days
When those calm sounds fell on my childish ear:
A stranger yet to the wild ways
Of triumph and remorse, of hope and fear.

New Self.

Mournest thou, poor soul; and wouldst thou yet
Call back the things which shall not, cannot be?
Heaven must be *won*, not dreamed; thy task is set:
Peace was not made for earth, nor rest for thee.

GENESIS XXVII.

When exiled Jacob wandered lone,
Far from his hostile kindred driven,
His temple was the mossy stone—
His tent—the ethereal dome of Heaven.

Yet, no dark thought of danger nigh,
His sweetly peaceful slumbers hindered;
For o'er him watched a father's eye,
And round him ministering seraphs lingered.

Sweetly he slept, in Haran's land,
While visioned glories hovered o'er him;
For well he knew, and loved the Hand
That spread its future gifts before him.

Then why should life's poor pilgrim fear,
When all around is sad and dreary;
For he, too, claims the guardian care
Of one who soothes the lone and weary.

Let not the weary pilgrim droop,
For Faith brings many a blissful token,
To cheer the fading beam of hope,
When joy's illusive spell is broken.

[From Blackwood's Magazine.]

THE PRISONER.

Translated from Beranger.

'Come, leave your work, the daylight flies,
And see, the shepherd's star is risen!'
'A youth, who was our neighbor, lies,
My mother, in a foreign prison,
They took him prisoner on the sea,
He was the last to yield, they say.
Poor Mary, spin! Oh, spin to free
The wretched captive far away!
Spin, my Mary, my poor Mary,
For the captive far away!'

'And must the lamp be lighted?—there!
Alas, my child, again, in tears!'
'He pines away with weary care;
The Briton at his misery sneers.
From childhood, Adrian loved but me,
He made our fireside always gay.
Poor Mary, spin! Oh, spin to free
The wretched captive far away!'

'For Adrian, I myself would spin,
My child; but I am weak and old.'
'To him I love send all I win,
My mother—all my scanty gold.
In vain that music beckons me,
Although 'tis Rose's wedding day.
Poor Mary, spin! Oh, spin to free
The wretched captive far away!'

'Come near the fire, my child, and spin;
'Tis wearing late—the night is cold.'
'My mother, Adrian groans within
A floating prison's gloomy hold!
They spurn the shrunken hand which he
Holds out, for bitter bread, to pray.
Poor Mary, spin! Oh, spin to free
The wretched captive far away!'

'Nay, lately I have dreamt again
That you my child, were Adrian's bride;
Before a month is gone, tis plain,
My dreams will all be verified!'
'And shall I then my soldier see,'
Before the fields their flowers display!
Poor Mary, spin! Oh, spin to free
The wretched captive far away.
Spin, my Mary—my poor Mary,
For the captive far away.'

MISCELLANEOUS.

[From the New York Commercial Advertiser.]

MATHER BYLES AND HIS DAUGHTERS.

Miss Catharine Byles, whose death was mentioned in the Boston papers of last week, was the youngest daughter of the celebrated Mather Byles, D. D., a wit, a scholar, a poet, and a pulpit orator. Dr Byles was considered a tory in revolutionary times, but he was too careful to commit himself by an open act of opposition to the sons of liberty. He was, however, so much annoyed by the questions put him by his parishioners, and others, that he retired from the sacred desk, being in his seventieth year when the war broke out. By residing in the country during the revolution, he preserved his property, and left it to his two maiden daughters, who lived until they were about 85 years old each, and died in the house in which they were born, continuing in single blessedness through life. Though these vestals, who swam down the current of time together, probably never separated a single day, from the birth of the younger until the death of the elder, could never have been beauties, yet their countenances were marked with lineaments of mind. They had a high forehead, a quick eye, and prominent Roman nose. They were seldom seen, except in going, deeply veiled, to church, and it was a mark of distinction that but few enjoyed, to be admitted to pass the threshold of their doors. They were well educated, and were acquainted with the ancient history of this country, and strange as it may seem, knew every passing event in England, and all in this country they thought worth remembering; no domestic occurrence in Boston escaped them, particularly if it was in any way connected with some ancient family.

They were true haters of modern reform, and spoke of mushroon families with all the bitterness of mortified satirists. At times they could be as caustic and biting as Billy Gifford himself, and they wrote as much good sense in a much better hand. Their loyalty gained strength with years. They had lived so long with kings in their imaginations, that the youngest, it is said, wrote to William the Fourth a familiar epistle, and it was probably as wise and sincere a letter as that good fellow ever received.

The ecclesiastical chair of their revered father was surmounted with a crown. Every visiter was desirous of sitting in it, for its great antiquity, and for the sake of its former occupant. The standing joke then was an inquiry 'if it was an easy chair;' the reply of course was in the affirmative. When this was obtained, a smile lighted up the countenances of these priestesses of loyalty, and the crown under which the republican had sat was pointed out to him. He, of course, reflected the good natured smile and they were happy.

Every trifling relic of their father's property had acquired a priceless and holy value in their minds. The doctor was of a philosophical turn, and had some few instruments to assist him in his experiments; no money would buy them; even the Alma Mater of the doctor itself had not influence or cash enough to possess them, although it is said that its offers for them were very liberal. The spectacles through which the great wit peered when he was perpetrating a pun, rested for ten years in the same place he had left them in, when he took them off for the last time. The winds of heaven shook their mansion, time ploughed furrows in their cheeks, they saw generations expire around them, but not a jot of their loyalty was destroyed, not a particle of their adoration for their father's memory escaped;—these principles were as indestructible as their immortal souls.

These ancient vestals were in themselves a court of heraldly. While they lived, neither Garter, Clarencieux, nor Norroy, king-at-arms, was wanted in the literary emporium. The writer of this once made a deep impression on their minds, by showing them that one of his ancestors came out in the same ship, (all vessels are ships in heraldry) with Richard Mather, father of Increase, and grand-father of the great Cotton Mather; but he breathed short, and perspired copiously, apprehensive that they would make some inquiries concerning his maternal ancestor, who happened to be that notorious John Bradshaw, president of that court of commissioners which condemned King Charles 1st to the block. Fortunately, they brought up some other subject, and the writer escaped. Three times only does he boast of having visited these antiquated maidens. On the last of these visits the name of a most enlightened and charitable lady was mentioned. She had, it was well known, often visited them, apprehensive that, in some cold storm, they might suffer for want of some one to look after them. The recluses were eloquent in her praise; they dwelt upon her virtues to the delight of the listener, who naturally passed to the virtues of her distinguished husband. In this they joined, but it could easily be seen less cordially. While the listener was somewhat surprised at this, it came to his mind that the subject was a descendant of a hero of Bunker Hill, and that the good woman, his wife, was of more recent English blood.

As the second mayor of Boston rode by their domain, with reform and improvement written on his brow, their sagacity soon told them that he was casting a wistful eye upon a portion of their lands, for the widening of the street, and the improvement of the neighborhood. At length came some mild propositions for bargain and sale, greatly to their advantage, but to all offers they were deaf as adders.

Even the gallant mayor, a handsome man—and old maids look on personal beauty with more delight than reigning belles in the morning of their power—was absolutely hateful to their sight. He once stood *primus inter pares* with them, if *pares* could be found, for he could trace his ancestors, all sweeping onward with baronial honors, for six centuries; but now he had turned reformer, and panted for their hereditary lands, for public benefit, they lost sight of his own virtues and his ancestral honors, and muttered the deepest slander their pure minds were capable of conceiving. 'His father was a mighty leader of the rebels.' Whether he had desired to take their lands or not, in his administration, it was not effected until after he retired from the mayoralty. They were inexorable in their opposition to the wishes of the public; no eloquence or blandishments had the least effect on them. They resisted to the last, and the house was cut in twain while they were domiciled in it. They braved the ruthless hand of reform, nor feared the winds of heaven, retreating to a nook of their castle until all repairs were finished.

Recluse as they were, they eat no idle bread. They were constantly laboring in preparing necessaries for the indigent about them, and distributing their bounty with a discriminating hand. They lived with an economy that would astonish any one unacquainted with their habits and their characters; with their stern virtues, their deep devotion, and their philosophical control over themselves, they could, they did, effect wonders daily.

It is said that women are like vines that cannot grow alone; they must have some rock to rest on, or some tree to climb. These women proved that if it were unnatural, it was not impossible, for their sex to live alone. They had sufficient energy, dignity, and purity of character, to have been distinguished in almost any station. They would have guarded the temple of Minerva with as little fear of love as the Jove-born maid herself.

Nor would they have found it difficult in the PARACLETE to bring their hearts 'to quit Abelard for God.' They lived to a good old age. Their departure—we will not call such an exit, death, but use the good, old, soothing, puritanical phrase in speaking of the easy death of the aged—'they fell asleep'—or, 'were gathered to their fathers,' &c.,—was as serene as the setting of the evening star.

They wrote, particularly the younger, with spirit and eloquence; and those best acquainted with them, say that their letters, if collected, would make a volume of excellent advice and instruction to the young of both sexes. The friends they had were warm ones, and many spoke of them with feeling and gratitude.

[The eldest sister of Catharine Byles, whose character and virtues are delineated in the preceding article, died about two years since.]

WALTER SCOTT.

Division of Time—Is the grand secret of successful industry. Lockhart in his life of Scott, shows how effectually the illustrious subject of his memoir found opportunity for unequalled literary labor, even while enjoying all the amusements of a man of leisure. 'Sir Walter rose by five o'clock, lit his own fire when the season repuired one, and shaved and dressed with great deliberation—for,' says his biographer, 'he was a very martinet as to all but the mere concombries of the toilet, not abhorring effeminate dandyism itself so cordially as the slightest approach to slovenliness, or even those 'bed-gown and slipper tricks,' as he called them, in which literary men are so apt to indulge. Arrayed in his shooting jacket, or whatever dress he meant to use till dinner time, he was seated at his desk by six o'clock, all his papers arranged before him in the most accurate order, and his books of reference marshalled around him on the floor, while at least one favorite dog lay watching his eye just beyond the line of circumvallation. Thus, by the time the family assembled for breakfast, between nine and ten, he had done enough, (in his own language,) 'to break the neck of a day's work.' After breakfast a couple of hours more were given to his solitary tasks, and by noon he was, as he used to say, 'his own man.' When the weather was bad, he would labor incessantly all the morning; but the general rule was to be out and on horseback by one o'clock at the latest, while, if any more distant excursion had been proposed over night, he was ready to start upon it by ten;—his occasionally rainy days of uninterrupted study forming, as he said, a fund in his favor, out of which he was entitled to draw for accommodation whenever the sun shone with special brightness.'—*N. Y. Mirror.*

AN INCIDENT.—For some days past we have noticed a number of men and boys at the corners of the principal streets, with baskets of flowers, single and in bouquets, which are purchased with a readiness that indicates the universal love for Flora's beautiful offspring. An incident which occurred yesterday, charmed us so much that we must relate it. A lad was standing near the corner of State street with a basket of very handsome flowers of many varieties, surrounded by a group of purchasers, among whom were several young ladies. A colored man whom we recognized as a laborer on the wharves, mingled with the group, and surveying the flowers attentively, took from them a single rose of most delicate tint, just expanding in its elegant cradle of green leaves, and asked the price.—'Four pence' said the lad. Taking out his remnant of a handkerchief, he untied a couple of knots and setting at liberty the 'we bit siller,' purchased the flower. We thought it a strange whim, and a singular evidence of luxurious and extravagant taste in one so poor, but our surprise was not equal to our delight, on seeing him turn to one of the young ladies, and as his eyes sparkled with pleasure, present it to her with the brief remark. 'That's for you Miss Mary.'—The young lady thanked him, in a voice which evinced much gratification, and the good fellow went on his way rejoicing. He had probably been a servant in her father's house, and had often no doubt carried her in his arms and borne her on his knee. He had loved the child, and the gift of the rose was a delicate and graceful expression of his affection.—*Boston Transcript.*

TEMPERANCE ITEMS.

The Prussian government have lately issued an ordinance to dismiss every functionary from office who shall be seen intoxicated. We think the thing would work well here, and especially would it promote that favorite political maxim, *rotation in office.*

At a recent Temperance meeting at Honolulu, Sandwich Islands, Rev. Mr Diel, Seamen's Chaplain, stated that 'the largest quantity of spirits sold in Honolulu, the past year belonging to one individual, was shipped by *a deacon of an orthodox church in Boston.* We think he should be sent after to be an eyewitness how profitable a concern it must be to the bodies and souls of men. We doubt however, the accuracy of the statement. Still the authority on which it comes is high, and the orthodoxy of the city would do well to look into the matter. 'Then shalt thou enquire and make search, and ask diligently: and behold if it be the truth, and the thing certain, that such abomination is wrought among you,' &c.—*Boston Recorder.*

CURIOUS STATEMENT CONCERNING THE PERIODICAL MORTALITY OF THE HUMAN RACE.

Our limits are insufficient to enable us to give the entire table of mortality as furnished by the official authorities; we have yet thought it necessary to note the first seven periods separately, as illustrative of the great excess of mortality among infant males compared with females. The *average* of the quinquennial periods (except in the cases annexed) will in general furnish the annual sum of mortality. At the termination of the first twelve years, about one third of those born are with the departed; the proportion being against the males in the ratio of 855 to 732 females (nearly.) After this term (twelve years) to the age of 44—the middle period of life, and by far the most hazardous to women—the comparative mortality shows a different result; being as 46 female to 41 males. At the termination of this period, when the procreation ceases, female life is comparatively most secure; the average mortality from the ages of 45 to 65 being about as 63 males to 60 females. The comparative security of life subsequent to this is slightly in favor of females. The table shows a great excess of of mortality among females; but it should be remarked, that the excess of female population after this period of life is nearly twelve per cent. over the male, (see table of ages,) and the ratio of mortality is hence by so much greater, without indicating any comparative insecurity of life. In collating this table from the official documents before us, we cannot but remark the extraordinary mortality it evinces at the termination of each decade of man's life, from the age of thirty years. In every instance from thirty years of age and upwards, the mortality in the year which terminates the decade very greatly exceeds that in the preceding and succeeding years; and, as a matter somewhat curious, we shall show these instances:

Age	*Mortality.*	*Age*	*Mortality*	*Age*	*Mortality*
29	26,630	49	23,689	69	33,038
*30	31,027	*50	33,527	*70	53,958
31	23,201	51	20,911	71	32,162
39	23,778	59	25,782	79	32,009
*40	33,513	*60	43,273	*80	45,617
41	20,989	61	26,084	81	27,425

This strikes us as something extraordinary; it seems to say that at these periods man is under the influence of some physical change, when he either surrenders or renews his life lease. The disciples of the profound Cuvier can perhaps explains this.—*Browning's Domestic and Financial Condition of Great Britain.*

Sir Walter Scott's Sabbath.—On Sunday he never rode, at least not till his growing infirmity made his pony almost necessary to him; for it was his principle that all domestic animals have a full right to their Sabbath of rest; but after he had read his church service he usually walked with his whole family, dogs included, to some favorite spot at a considerable distance from the house—most frequently the ruined tower of Elibank; and there dined with them in the open air, on a basket of cold provisions, mixing his wine with the water of the brook, beside which they were all grouped around him on the turf; and here, or at home, if the weather kept them from their ramble, his Sunday talk was just such a series of biblical lessons as that which we have preserved for the permanent use of rising generations, in his 'Tales of a Grandfather,' on the early history of Scotland.

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